

Cam. Mue

The Call of the People

"How can they hear
without a preacher?"



²Centenary ³Celebration
of American Methodist
Missions

SOUVENIR

Columbus, Ohio, June
twenty to July thirteen
Nineteen nineteen

The Missionary Centenary

Thanksgiving — Confession — Intercession

For victories—Let us thank God.

For shortcomings and failures—Let us make confession.

For the unfinished task—Let us make our plans large.

For growing world-wide service—Let us gird ourselves with new power.

For the next hundred years —“Anywhere, provided it be forward.”

ONE HUNDRED YEARS of Methodist Missions are behind us. The story of their success is a stimulating one. From its earliest days Methodism has stood for a forward program. Its prophets and preachers have proclaimed the gospel of Jesus Christ to a suffering world — a world torn by conflicts between men and nations. And it has offered this same gospel to the individual who needed its refreshing and re-creative power.

The Centenary Celebration was planned to commemorate the history and the achievements of the past century. But it not only takes a backward look — it takes in the sweep of the whole horizon of the present and sends out a call to American Methodism to meet the problems of the future.

This souvenir of the Celebration, therefore, has a two-fold purpose: first, to give at least a glimpse into the history of American Methodism; and, second, to point out some of the more serious problems which the church must frankly face and adequately meet if it would help win our country and the world for Christ.

The articles were written by some of the leaders of American Methodism and the photographs were obtained from many sources — the photographic department of the Centenary Celebration, Underwood & Underwood, Brown Brothers and Paul Thompson of New York, the National Child Labor Committee, Baker and Barnes-Callen of Columbus, the Christian Advocate of New York, and Dr. John F. Goucher of Baltimore, all made valuable contributions.

No attempt has been made either to present all the subjects in which Methodism is or should be interested, nor to exhaust the themes which are discussed — but merely to outline some phases of life and work in order to reveal to the men and women who are responsible for the future of the Church, the great and ever-expanding program by which Methodism may help bring in the Kingdom of God.

John Wesley—Preacher, Statesman, Reformer



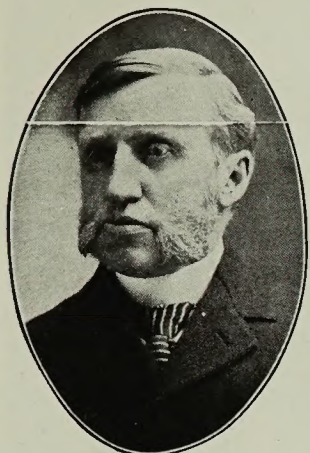
*"The field is the world"—
"The world is my parish."*

*"I desire a league, of-
fensive and defensive,
with every soldier of
Jesus Christ."*

—JOHN WESLEY.

John Wesley—The Application of His Principles to Modern Social and Religious Conditions

By C. T. Winchester



IF we measure men by the service they rendered to their contemporaries, we shall not give that rank to Alexander Pope, nor to Samuel Johnson, nor to Edmund Burke. We shall name rather that wonderful little man who, for fifty years, rode from one end of England to the other, usually with a book in one hand and the reins in the other, who preached more than forty thousand times to more than three million hearers, and who was probably known and revered by more people than any other religious teacher that ever lived.

What did John Wesley accomplish by this life of tireless, unselfish activity? The answer to this question is written large all through the history of English-speaking people since his day. But some things are obvious. The student of English society and morals will tell you that in his *Journal*, written day by day, Wesley has given us our most vivid and truthful picture of the English people of that century.

And in that *Journal* we may find the record that Wesley was always interested in education, and begun in many places some form of elementary schools; that he established the first popular magazine in England; that he was a zealous advocate of all benevolent and philanthropic activities, such as the temperance movement, prison reform, and the suppression of the slave-trade; that he did much to correct the coarse manners and discourage the brutal forms of amusement almost universal in England early in that century, and to promote among the lower classes sobriety of life, respect for law, and more intelligent notions of citizenship.

But he did far more than all this. He checked the temper of religious scepticism and indifference prevalent among all classes at the beginning of his ministry, and changed the whole tone of English thought. At the close of the first quarter of the eighteenth century, the bitter irony of men like dean Swift, and the despairing protest of men like good Bishop Butler alike attest that the spirit and power of religion were well-nigh worn out of the country; but by 1790, under the preaching of John Wesley, plain men and women by the hundred thousand had come to accept a religion that could be experienced, a religion that meant faith in God and love of man.

The industrial revolution that was already beginning in Wesley's latest years, with the introduction everywhere of new machinery, would have caused far more widespread economic and social disturbance if the miners of Newcastle and of Cornwall, and the new captains of industry, had not both learned lessons of Christian duty and charity from the teaching of John Wesley. And best of all, every advance in the spiritual life of England and America, every access of missionary zeal that has carried the gospel across the Atlantic, over continents and around the world, has owed something of its impulse and inspiration to the work of the great English apostle of the eighteenth century.

It is for us to ask what we can find in this man's character and methods that may serve us as stimulus and example in our endeavors to carry on in our century the work he so nobly did in his.

1. He was by inclination and training a scholar. He knew the charm of letters and the joy of elevated thought. Few men read more books than he, though his study was

mostly in the saddle. He was acquainted with the best that was being thought and done in his day. His conversation, said the best talker of the century, "enchants me"; and whenever he preached, whether in his own Oxford college or before the miners on Kingswood common, he always spoke from a full mind. But all his acquirements were at the service of his message, and he deemed no thought or emotion too high for the humblest audience. In his printed sermons are passages that show the power of sheer, absolute simplicity; but he was always afraid of rhetoric or eloquence, and nothing made him so impatient as hollow declamation or any tricks of manner inconsistent with perfect sincerity.

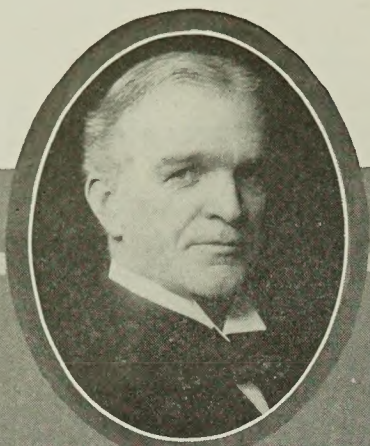
2. The type of religious life that Wesley enjoined was, in the best sense of those words, practical and liberal. There was little of the mystic in his nature and still less of the ascetic. He held no religious experience of much value that did not issue in righteous life, and make the man a better neighbor and a better citizen. Nor did he ever attempt to impose upon the members of his societies any detailed statement of religious belief. It was inevitable that with his clear and logical intellect, he should demand for himself a consistent set of theological opinions; but for others, he held as essential only those doctrines upon which all Christians could agree. Everybody remembers his statement: "As to all opinions that do not strike at the root of Christianity, we think and let think." No other great religious reformer has ever been so liberal. It was Dean Stanley, the greatest of English Broad Churchmen, who declared that John Wesley was the real founder of the Broad Church.

3. But when all is said, the secret of Wesley's power is to be found in the intensity of his religious life. Religion to him—as to those whom he taught—meant simply love to man and faith in God as revealed in Jesus Christ. He had doubtless a most remarkable gift for organization; but he was never the slave of organization, and he was never hindered by personal pride from making any needed changes in the plans he had himself devised. He certainly had an iron will; but he was never arrogant, and never used his power of will to secure personal or selfish ends. All his practical wisdom and all his immense energy were in the service of his unselfish love for his fellow men; and that love was sustained in all discouragements by an unfaltering faith in God, the Father of Christ, the Elder Brother of us all.

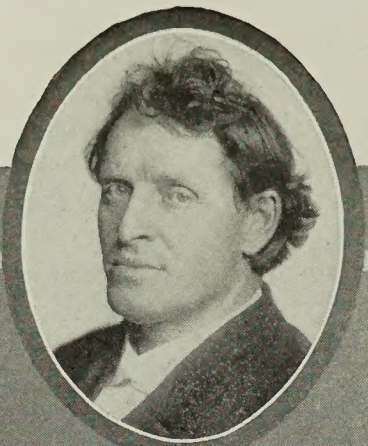
Certainly the church of today can learn something from such an example. The great work of the preacher in turning men from sin to righteousness—that work changes but little from age to age and will never cease. But the special needs and opportunities of our twentieth century are no less urgent than those of the eighteenth century. There are no more undiscovered countries, and the missionary may now carry, with comparative ease, to the remotest regions the truths and blessings of the gospel. Methodism can now say more truly than its great founder could, "The world is my parish."

And in every civilized country today thoughtful men are confronted with problems, social, industrial, economic, more difficult than the England of Wesley knew. It is the age of democracy; but it is now the great task of the century to make this democracy safe for the world. This, we may be sure, can never be fully done until the relations of men to each other shall no longer be determined by selfish competition, and men shall come surely to believe and accept those gracious words, "One is your Master, even Christ, and all ye are brethren." What greater work can the church have than to hasten that day? What nobler hope can animate the successors of John Wesley?

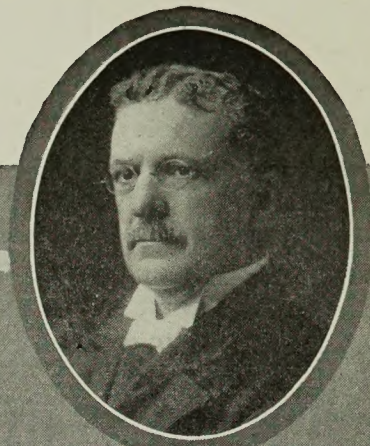
Bishops of the Methodist Episcopal Church



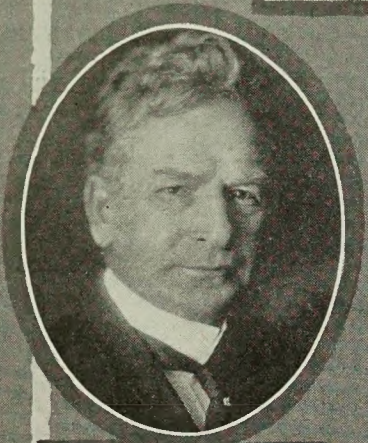
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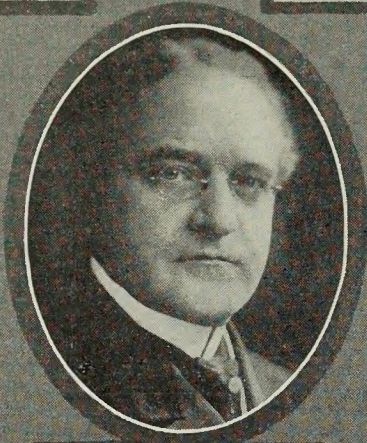
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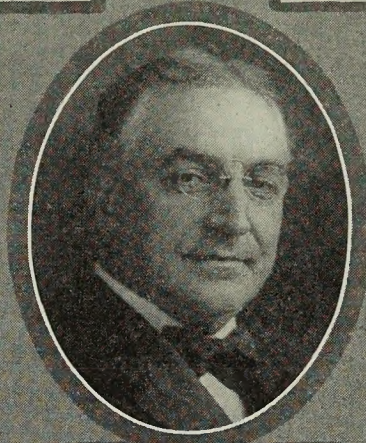
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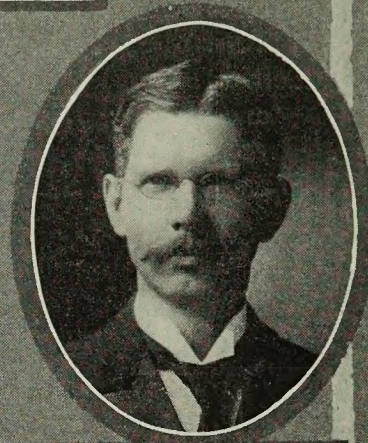
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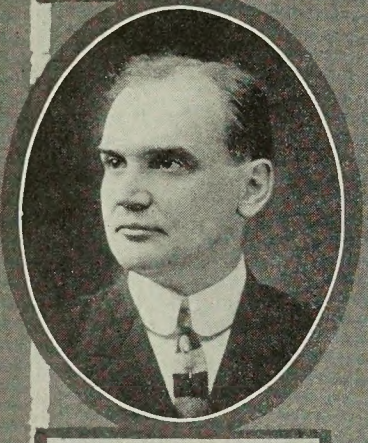
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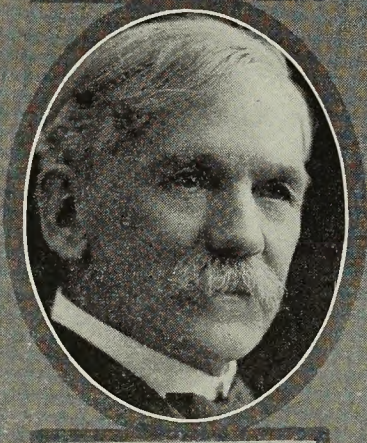
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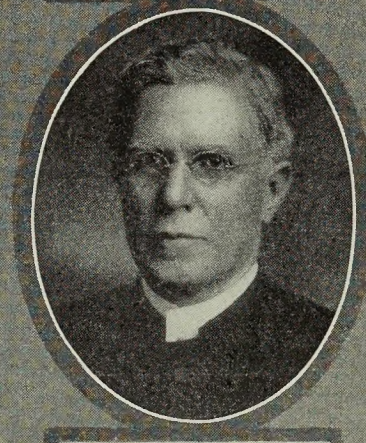
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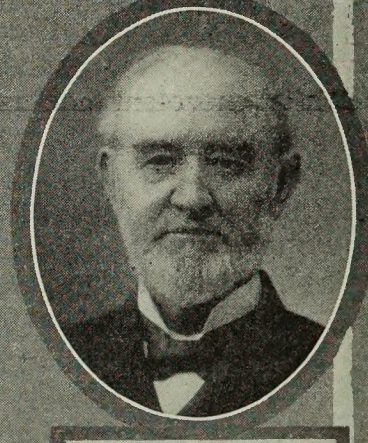
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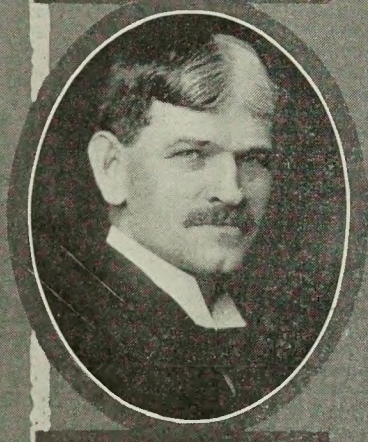
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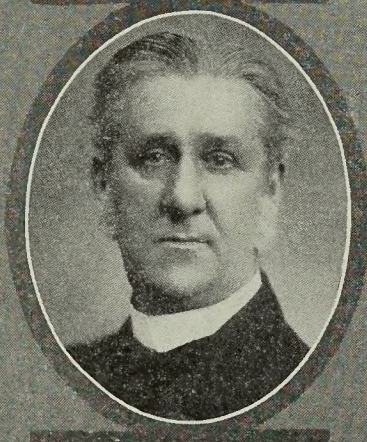
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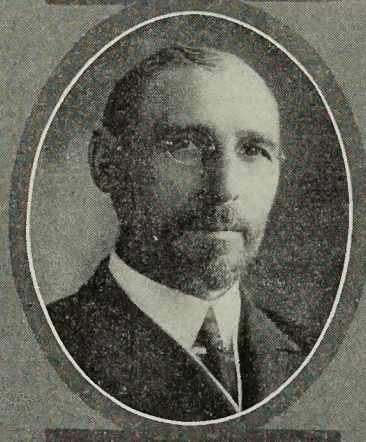
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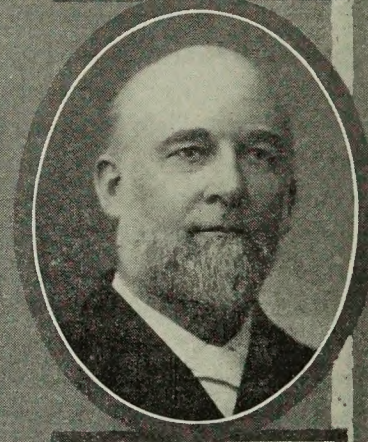
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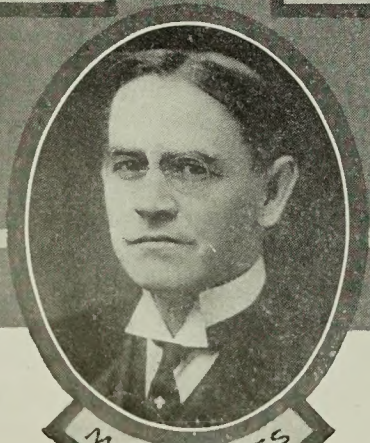
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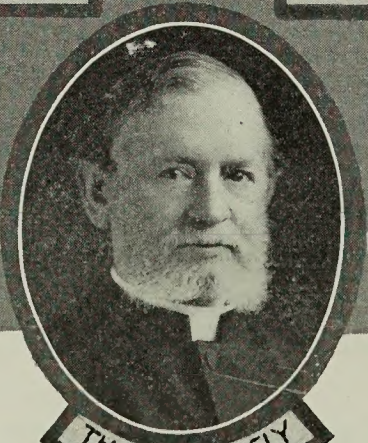
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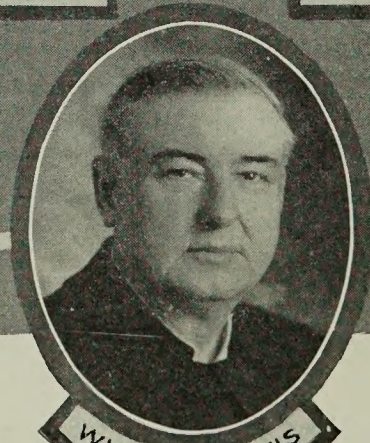
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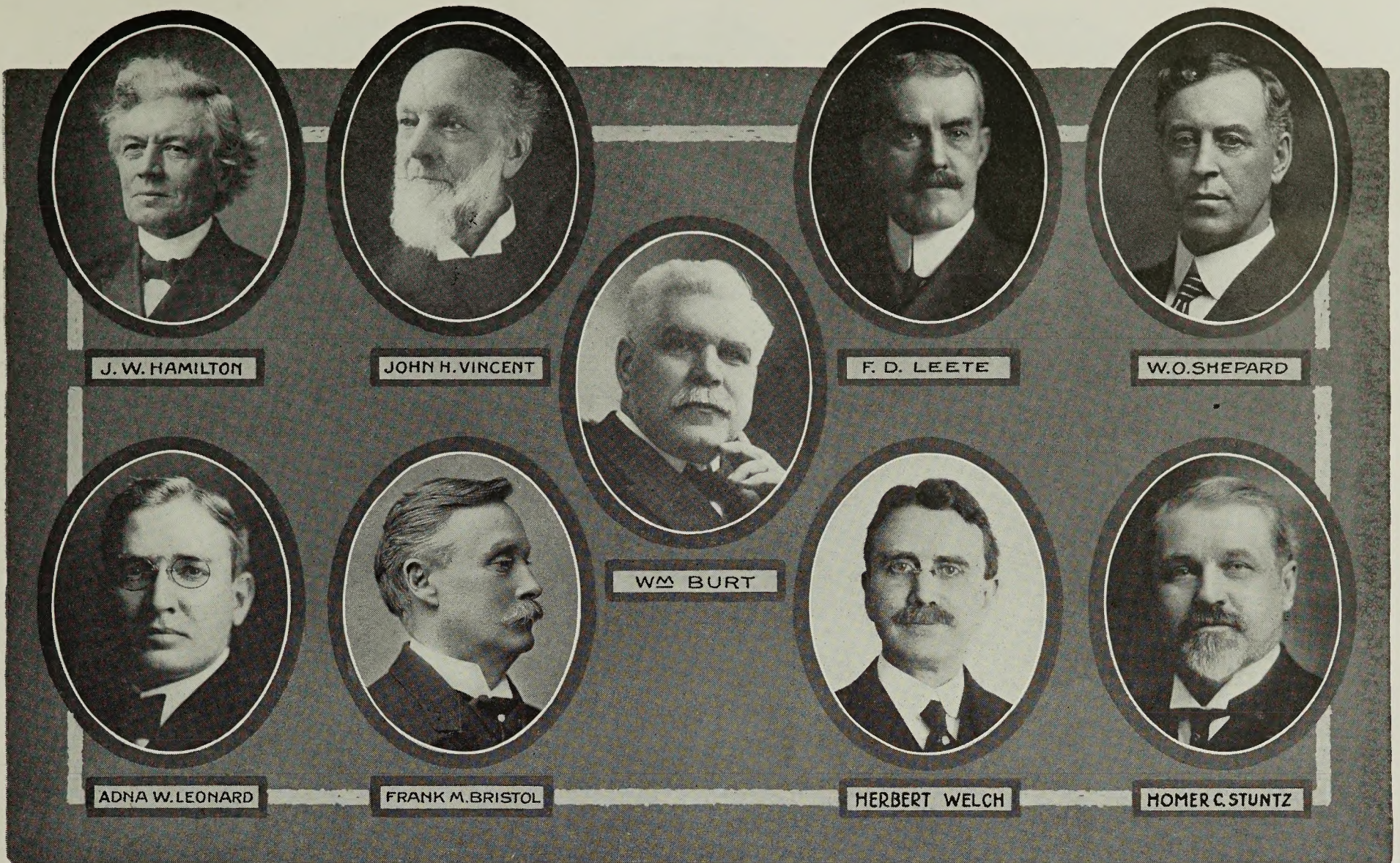


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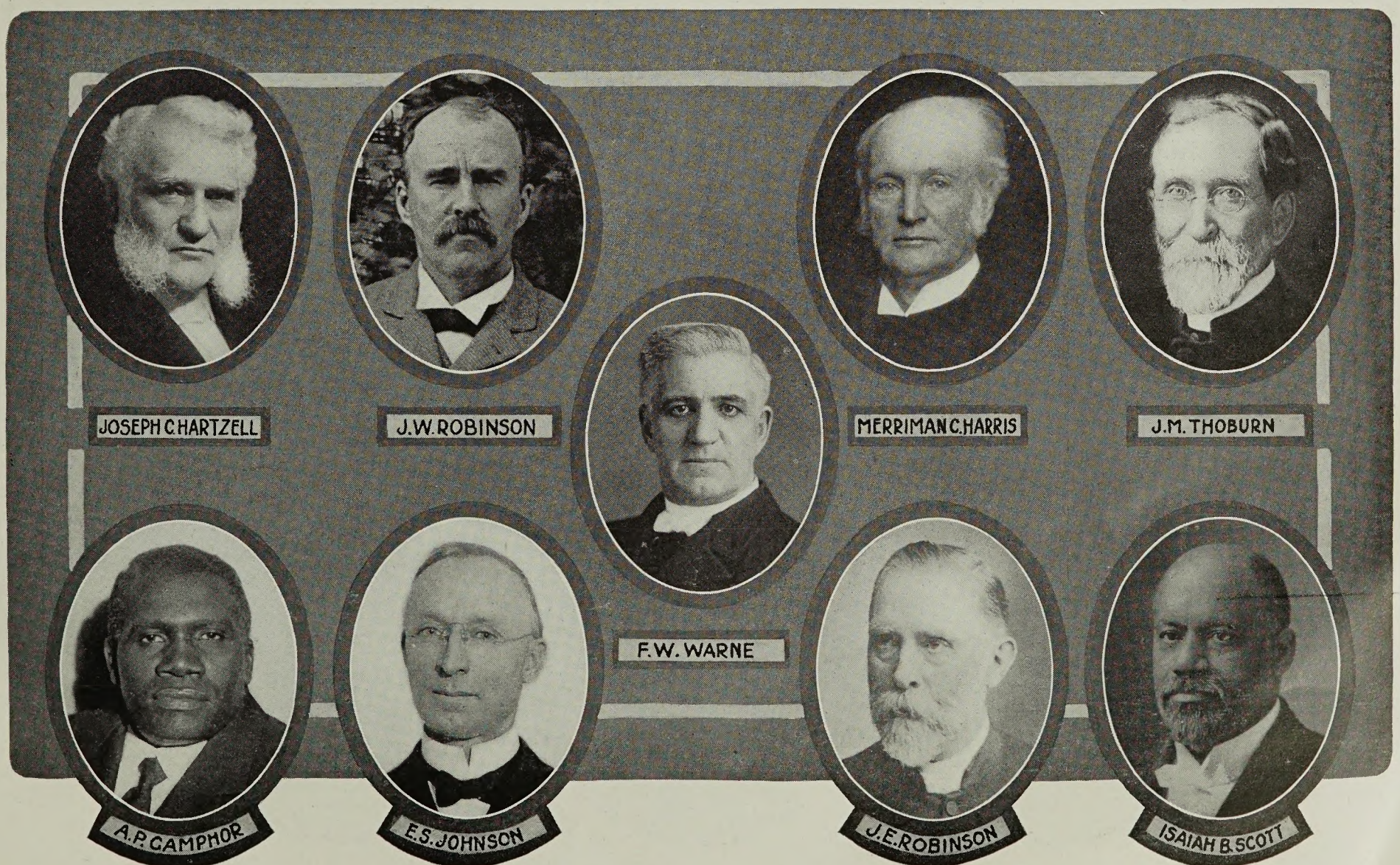


WILSON S. LEWIS

Bishops of the Methodist Episcopal Church



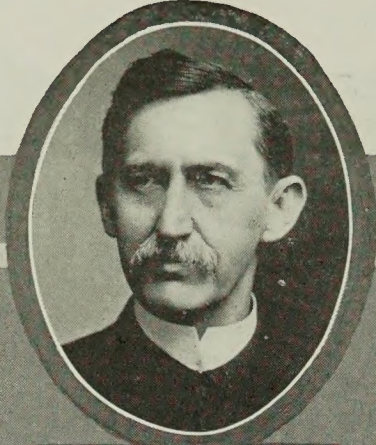
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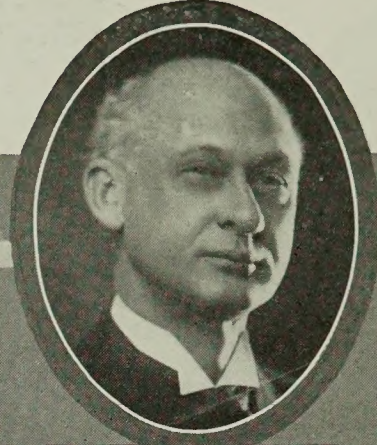
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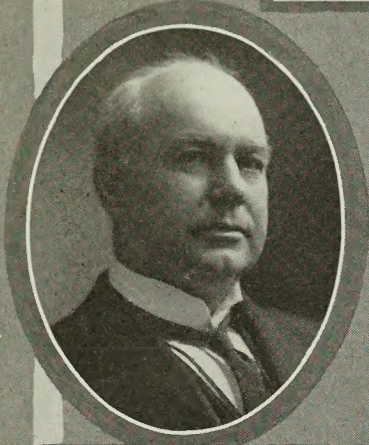
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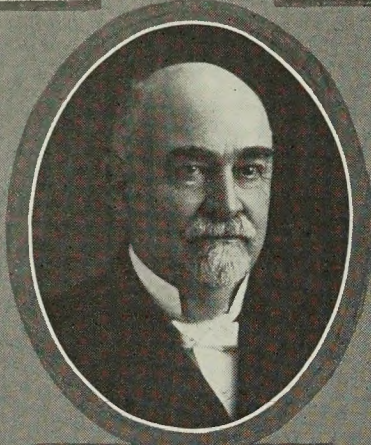
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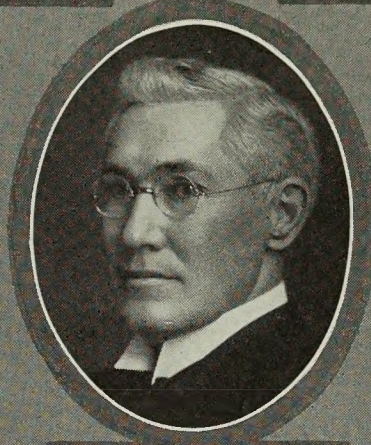
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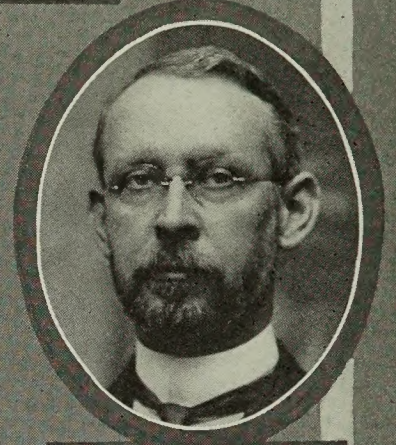
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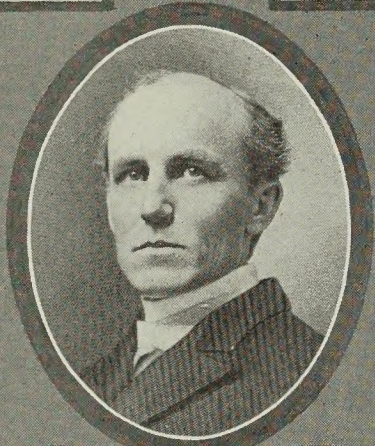
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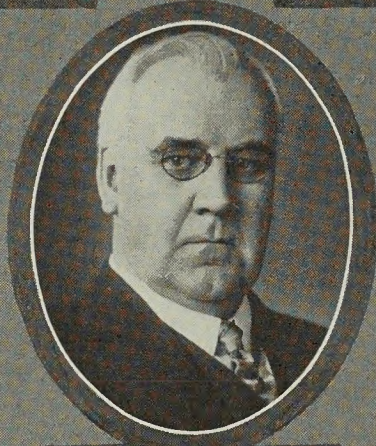
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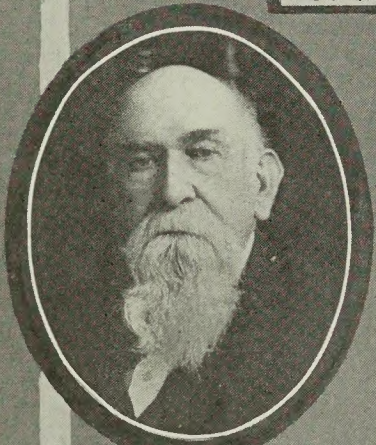
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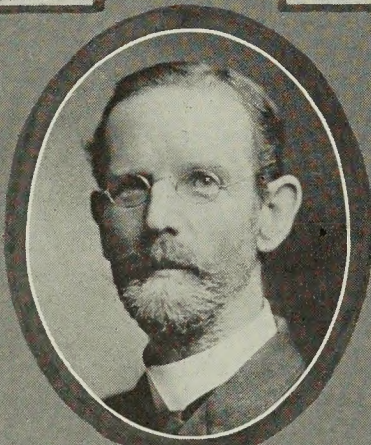
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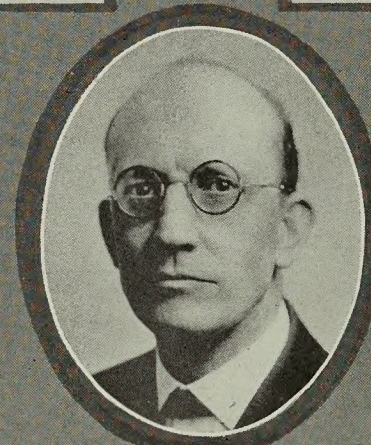
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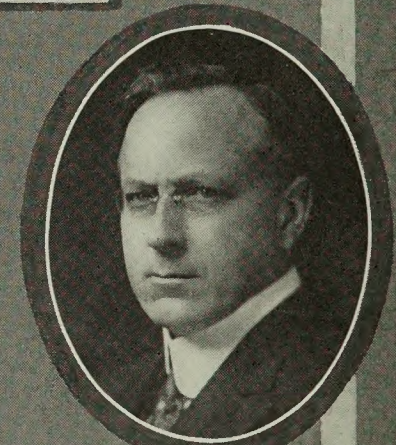
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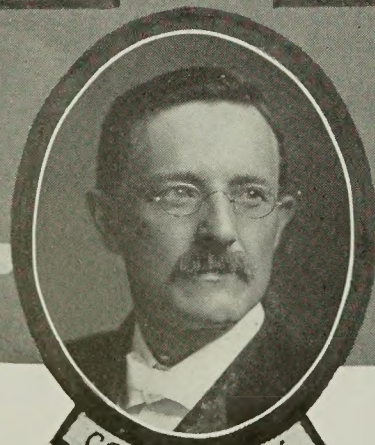
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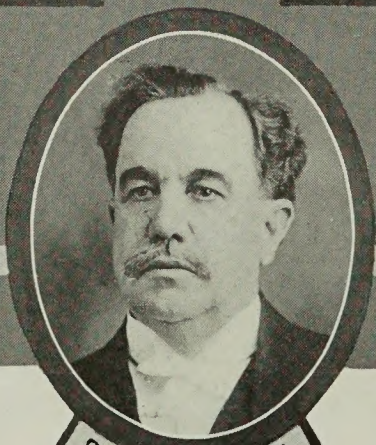
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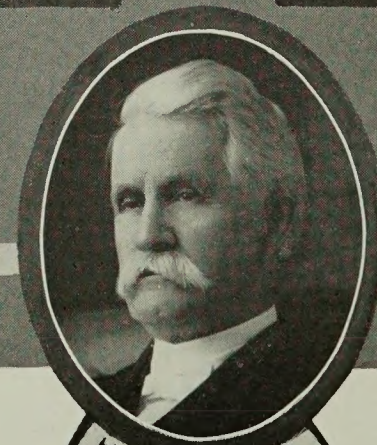
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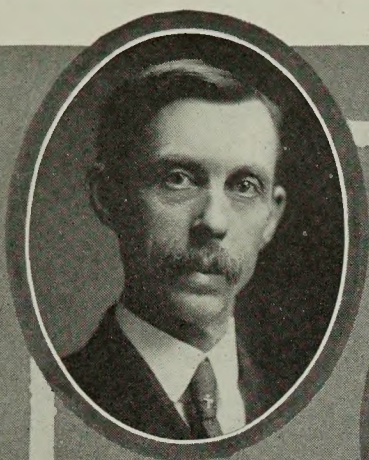


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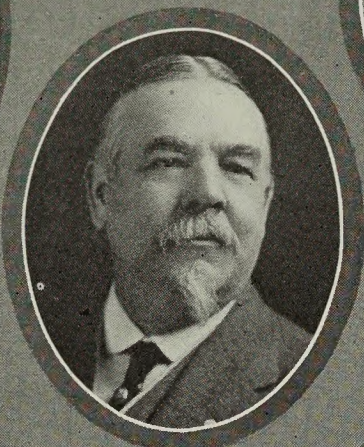


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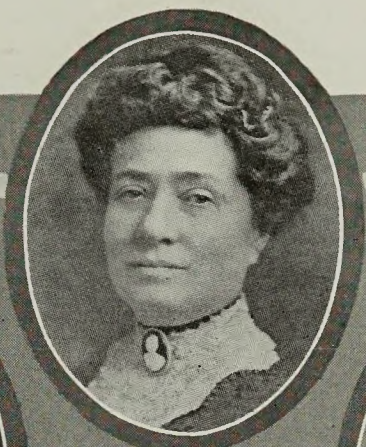
Joint Centenary Commission



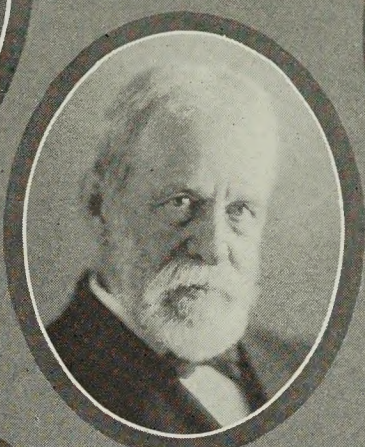
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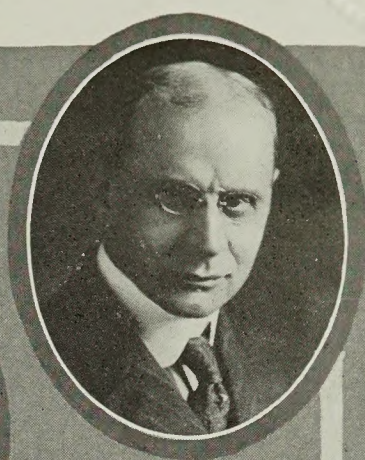
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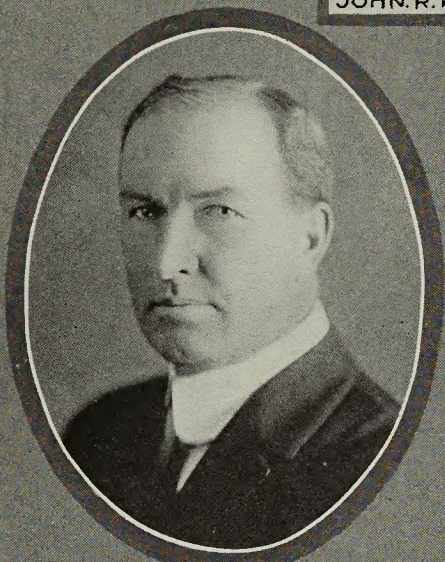
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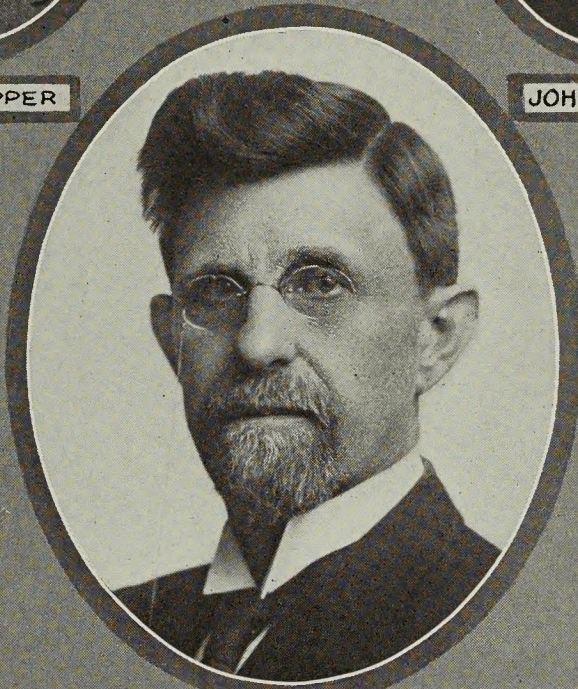
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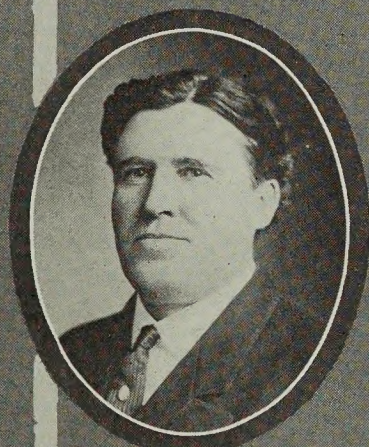
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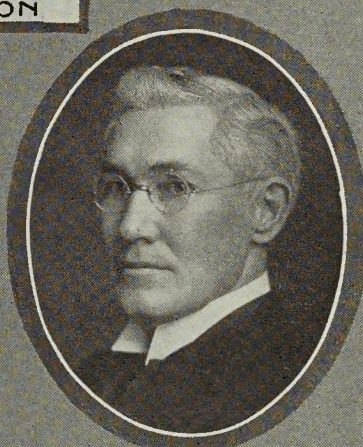
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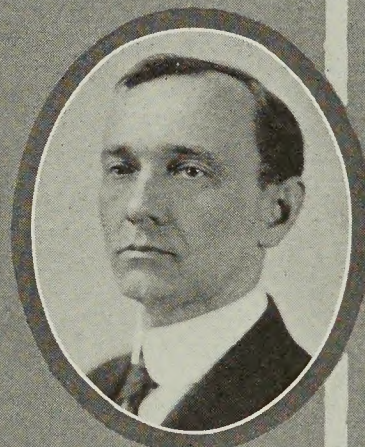
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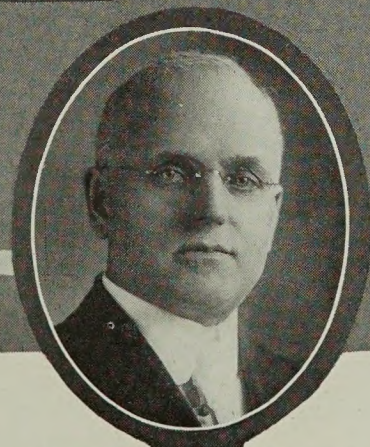
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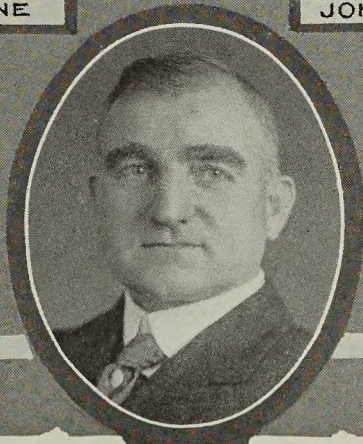
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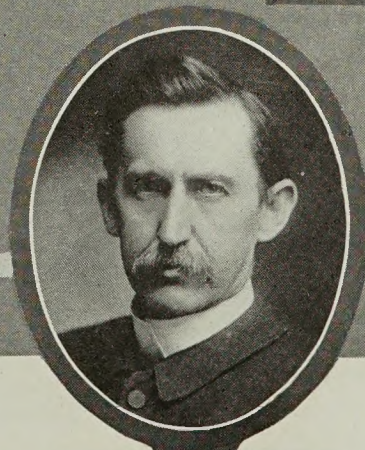
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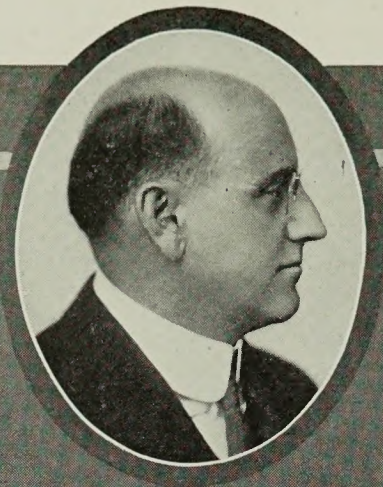


G. M. FOWLES
TREASURER



JAMES ATKINS

Executive Staff Centenary Celebration



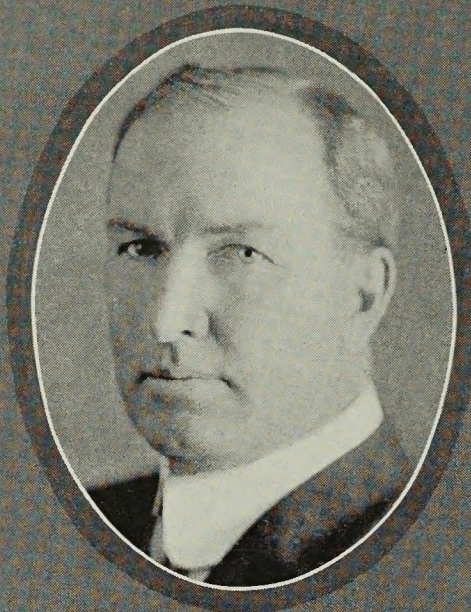
H. B. DICKSON
ORGANIZING SECRETARY



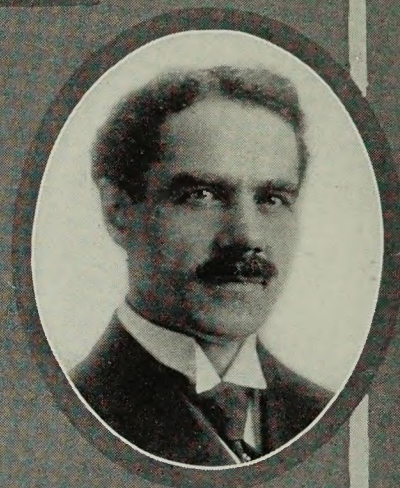
P. J. BURRELL
DIRECTOR OF ENLISTMENT



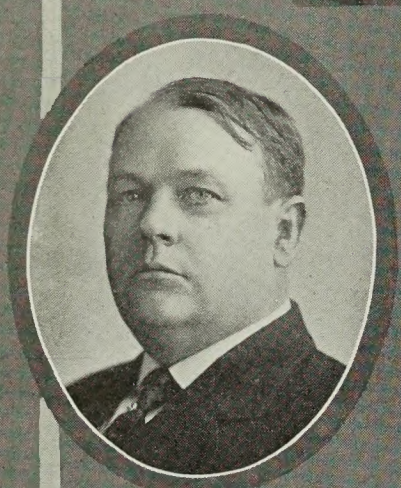
L. A. WARNER
DIRECTOR FINE ARTS.



S. EARL TAYLOR
DIRECTOR GENERAL



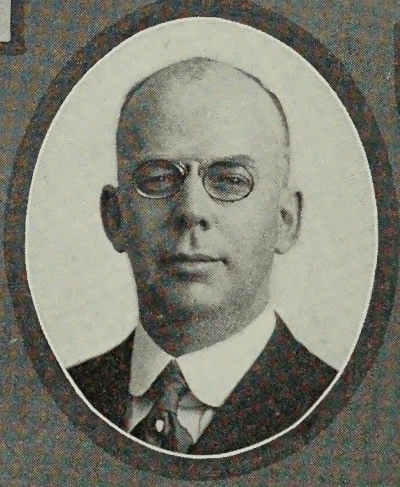
J. E. CROWTHER
ASSOCIATE DIRECTOR GENERAL



W. B. BEAUCHAMP
CHAIRMAN-PROGRAM COMMITTEE



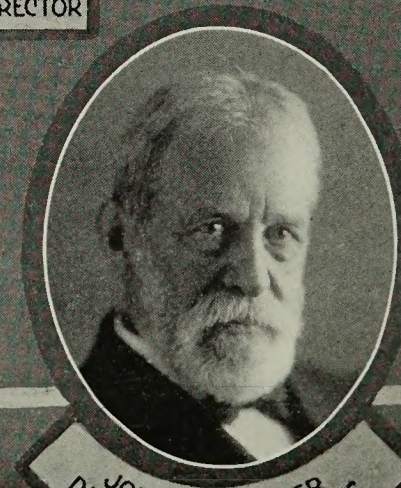
W. J. KRAFT
MUSICAL DIRECTOR



MONTGOMERY LYNCH
PAGEANT MUSICAL DIRECTOR



F. B. FISHER
DIRECTOR SPECIAL DAYS AND EVENTS



JOHN F. GOUCHER
DIRECTOR OF EXHIBITS.

STORY OF THE CENTENARY CELEBRATION



• ENTRANCE ARCHWAY FOR COLUMBUS CELEBRATION 1919 •

PSCHULKE

Conception and Development of the Centenary

By Elmer T. Clark

THE greatest enterprise of its kind ever undertaken by any Christian denomination in human history was an attempt on the part of a united church to fitly celebrate the centennial of American Methodist missions. When the missionary leaders of the church remembered that the first Methodist missionary society in the United States was organized in 1819, and when they gave thought to the matter of a suitable method of commemoration, the general plan of the Centenary movement began to take form. The response on the part of both branches of Methodism

was hearty and enthusiastic, and from its first conception the idea encountered not the slightest note of discouragement from any source. Its appropriateness was beyond question, and its mighty objectives were never challenged. Recognizing that the centennial occasion was of similar interest to both of the great branches of the church, the desirability of a joint celebration was evident, and United Methodism undertook the great task when the Joint Commission was formed at Baltimore.

The general lines along which the plan should operate were laid down by the Joint Commission at Cincinnati, when the cultural and educational program were adopted in outline. Here it was determined that the four great elements in the movement to fitly celebrate the one hundredth birthday of Methodist missions in this country should be Intercession, Stewardship, Life Enlistment, and a Missionary Advance. From that day until the Centenary had

been acclaimed a triumphant success by the Christian world, these remained unchanged. And the wisdom which determined upon their adoption has been signally complimented by the fact that this cultural policy has been adopted in toto by the Interchurch World Movement.

But behind all the ideas of the leaders of the church, there has always been the providence and the leadings of God. In its development, the Centenary movement has gone so far beyond anything that was in the minds of those who first gave thought to the matter that none can now doubt its providential aspects. The time for a mighty advance on the part of the church was clearly set by the mills of God. That the centennial day should fall at the time of the world's worst need, when a ruined social order was beginning the process of reconstruction, when the world contained more human suffering than at any previous moment, that Methodists should be in possession of great wealth, and that a spirit of sacrifice and liberality should be sweeping the world—that these elements should combine to form the situation which was faced by the church was plainly not according to the manipulation of human instrumentalities. The vision of duty and opportunity which flashed before and was so clearly grasped by Methodism gave evidence that God was calling for a forward movement. And the arrangements of all details connected with the work of outlining the plan and carrying out the enterprise to such a remarkable conclusion also bore abundant witness to the fact that the Spirit gave guidance and oversight. There are few things in the entire history of the church which bear on their face more clear indications of a providential leadership.

The entire nation has been thrilled by the fact that a religious denomination, through the instrumentality of methods and organization surpassing efficiency those de-



veloped and used by any of the great welfare societies, raised multiplied millions to finance a world program. This element of the Centenary has captured the imaginations of the people until it stands clear-cut in the foreground; so much so, indeed, that we are liable to the error of believing that this was the leading issue of the movement. No man can estimate the advantage to the church of the Centenary fund of millions, and neither can one fully appreciate the values which will come to civilization when this fund shall have erected churches, schools, hospitals, and institutions all over the world and spread the culture of Christianity everywhere. But at the same time, the Centenary was by no means a purely financial movement with business ends. It was conceived in prayer and carried out as a spiritual enterprise. Intercession and Stewardship were always considered more important than the campaign for funds.

The supreme objective of the Centenary of Methodist missions was and is a revived and revitalized church, filled with thoroughly consecrated Christians, going about the business of saving a world in the spirit of Christ. And that this end has been in a large measure achieved seems clearly apparent.

One of the greatest effects of the movement has been the discovery of utilization of the latent power in the man-force of the church. The ecclesiastical leaders wisely threw the burdens of responsibility upon the strong laymen, and the devotion with which these men responded to the large appeal has almost startled us. The strongest men of the nation have literally spent themselves in the service of the church through the Centenary, giving of their time, thought, energy, and wealth unstintedly to this cause. They have spoken week after week in multiplied thousands of churches, and the information and vision they thus gave to the people have literally revolutionized the lives of a multitude of congregations.

Then the Centenary has been responsible for an unparalleled educational work among the rank and file of Methodism. For the first time the people understand the missionary motive. One of the educational secretaries recently remarked that if the movement should then be dropped, without securing one penny of the great fund, it would still remain the greatest performance the church ever undertook because of its educational values. Not only did Minute Men take the missionary gospel everywhere, but it was also carried out through a stream of literature. This tremendous campaign of education, reinforced as it was by posters, advertisements, and the constant appeal of the religious press, has created a spirit in the body of the church which will never pass away. It has given us a new church.

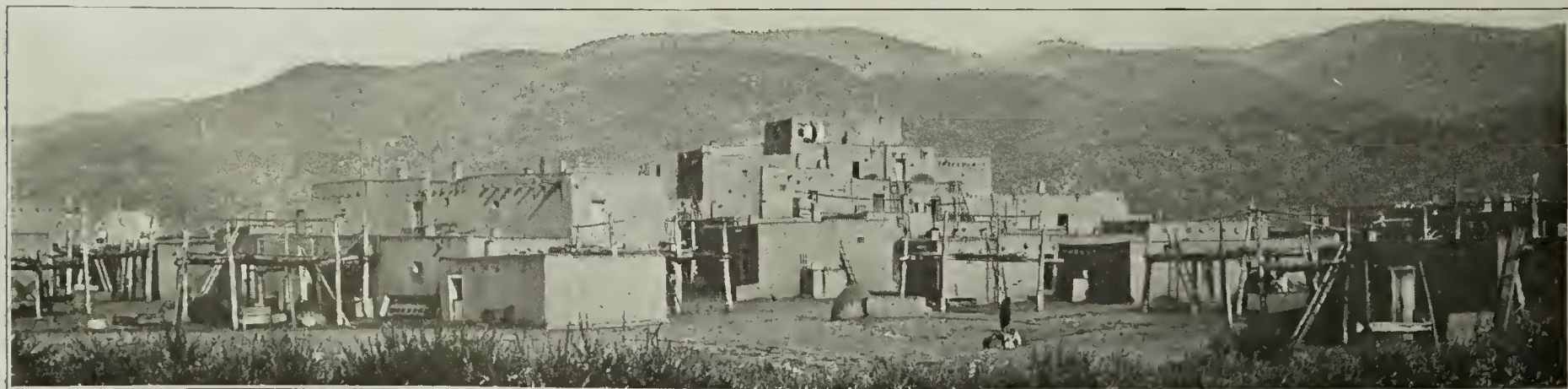
The Centenary has also gathered up, conserved, and interpreted into terms of religious life the spirit of sacrifice which was generated by the great war. The struggle taught men that their lives were not their own, that they owed higher duties than those to self, and that no sacrifices were too hard to make for principle. It was this spirit which won the war, and which set the world a new record of benevolence during its continuance. Christian men had sighed for a motive which would compel people to serve the church with such devotion as they displayed toward the Red Cross and

the nation, and which would make them as loyal to their religion as they were to their patriotism. It was found in the Centenary. This mighty movement has transferred the spirit of sacrifice from the realm of secular affairs to the very heart of the church; the truth of this is evidenced from the fact that the Centenary succeeded with greater dispatch and attracted far more attention than the government loan just preceding and the welfare campaign which overlapped it.

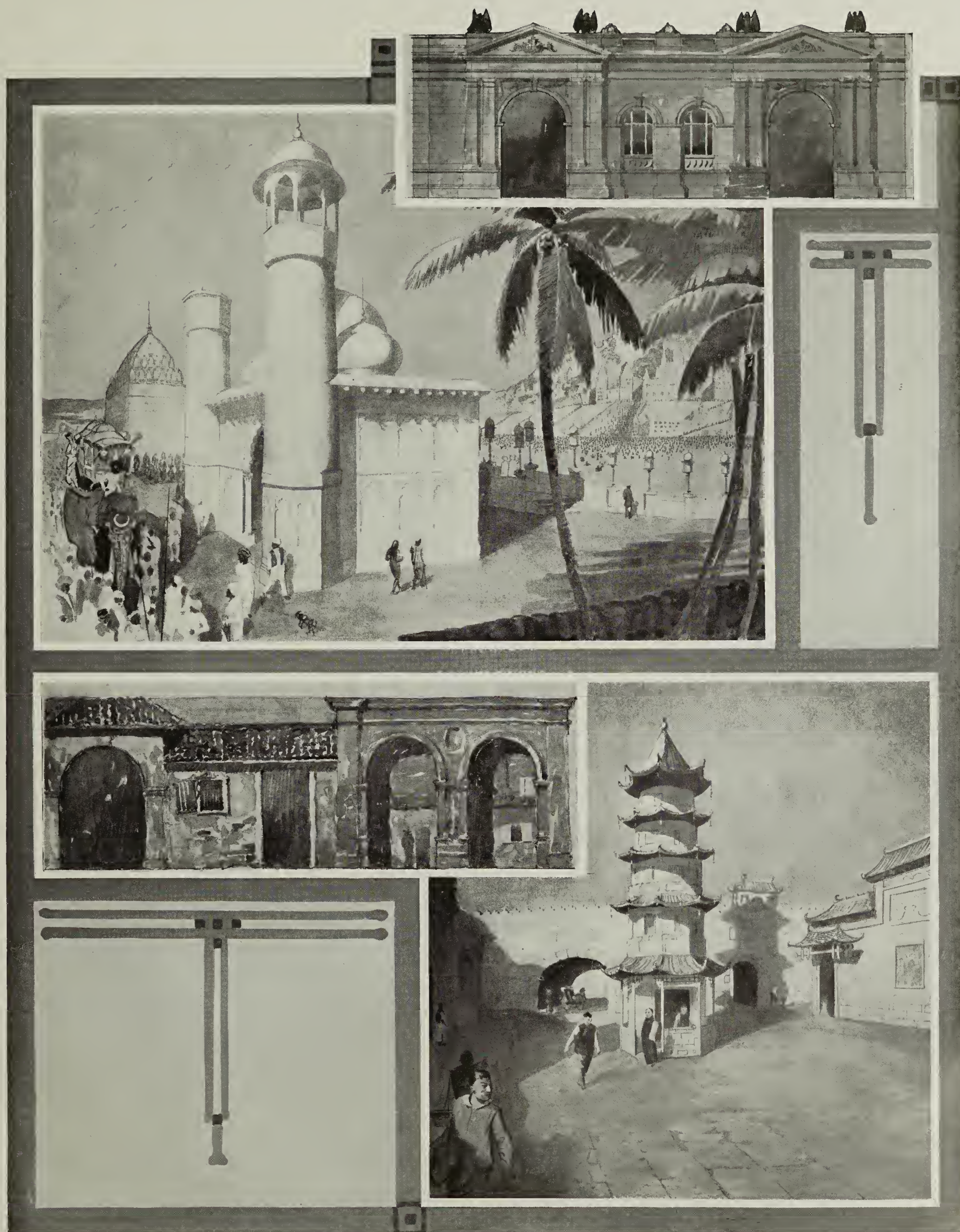
Closely allied to this spirit of sacrifice is the consciousness of the fact and the responsibility of Stewardship which the Centenary has brought forward. Nothing has been so sadly needed as a realization of the doctrine of Christian Stewardship and its implication, and it has been given to us. Multiplied thousands are covenanted members of a tither's league, and this movement is growing with sweeping regularity. Here is the fundamental basis of the reconstruction of the world. The struggle which now faces the church is that between Christianity and materialism, and the doctrine of Stewardship strikes at the very foundation of the materialistic scheme; more than any of our philosophic arguments or apologetic systems, Christian Stewardship will overcome the paralyzing influence of materialistic dogma and practice.

All of this represents a distinct spiritual awakening throughout the church, and this awakening seems destined inevitably to issue in a revival which will sweep the nation. The Centenary campaign revived churches everywhere. Congregations which had practically determined to abandon their organization have taken on new life and launched building enterprises. Laymen going about asking for funds have talked religion and led men to the kingdom and to Christ. Telegrams and reports which flow in breathe the spirit of evangelism. Everywhere revival fires are about to break out, and the church trembles on the verge of a mighty revival. The Centenary proved the Lord; now He is about to pour out the blessing of spirituality which cannot be contained in the church, but which must flood the world. This is all according to plan, and is by no means an addendum of the Centenary. When this spirit has been coupled to the Centenary organization for purposes of encouragement, cultivation, and conservation we confidently expect to see the revival for which the church has so long been praying and hoping.

With these new elements in the life of the church as a result of the Centenary, with this new spirit abroad in the land, we face a year of conservation which holds abundant fruitage. With a follow-up plan as definite, as challenging, and as thoroughly organized as the cultural and financial programs, Methodism may go on to achievement yet unconceived. God has thus far led, and the response to His leadership has created a new era for American Methodism. The results of the Centenary as they will be expressed in Africa, the Orient, and the islands of the sea will not by any means tell the full story of Centenary success. It can only be read by one who looks deep into the activities of the church, into the motives moving in human hearts, and into the deeper plans which God makes for the salvation of the world.



Sketches of Entrances at Celebration





Music at the Celebration

By W. J. Kraft

IF we were to turn back to the time of the Reformation and trace the development of the church's music we would find a steady growth culminating in the climax reached at this Centenary.



Like every other movement the upward line has not always been a straight one, but occasionally has curved down toward the threshold, but the form has been established and now we have about reached the apex. Unfortunately some congregations still use the so-called secular type tunes instead of using the more dignified and sacred type. Analogy might be made by comparing sentimentalism with sentiment.

The thought uppermost in our mind while planning the musical numbers at this great missionary centenary was to add splendor and dignity and not lose sight of the religious spirit as a background.

The pageant called "The Wafarer" consists largely of Oratorio selections from Handel's "Messiah," and Gormods "Redemption." There is also a number from Stainer's "Crucifixion," one by Mr. Will C. Macfarlane, and several numbers written especially for it. At the Sunday service the anthems and hymns have been selected because they contain spiritual uplift.

The great organ built especially for this occasion is another example of the high standard reached. Here we have an instrument noble and majestic, capable of contributing its share in the uplift of mankind either at a service or a recital. Let us hope that this king of instruments will so

stimulate our people that it will not have been a vain investment.

The orchestra of seventy-five men representing the Cincinnati and Chicago Symphony Orchestra are to be a wonderful help in this Celebration. They will not only be used for symphonic concerts, but also in the pageant and Sunday services where, in co-operation with the organ, they will furnish a background for our large chorus.

The choruses participating in all the events are by all means the crux of the situation. The enthusiasm shown is certainly an expression of consecration to a work so gigantic and demanding so much of their time that we can express our gratitude for the services only by a few kind remarks. We recognize how eager this contribution of praise is in proportion to the work and worth of this chorus, but we know the assembled multitude will add their many tributes of appreciation of the Centenary chorus.

The personnel of the chorus is made of both white and colored singers, each group working by itself toward the perfection of the whole.

The Spirituals to be sung by a selected group of singers from the Southern Colleges under the Freedman's Aid Society will prove an especially noteworthy feature.

The children's chorus of one thousand white and colored boys and girls will sing in the Children's Crusade, Children's Day, Sunday School Day, Fourth of July and other events planned for their participation.

The Trombone Choir consisting of one hundred people, organized about six months, has made wonderful strides toward perfection and is now considered an established entity. Their playing of the church chorals will certainly endear them to us and be of great value for outdoor gatherings.

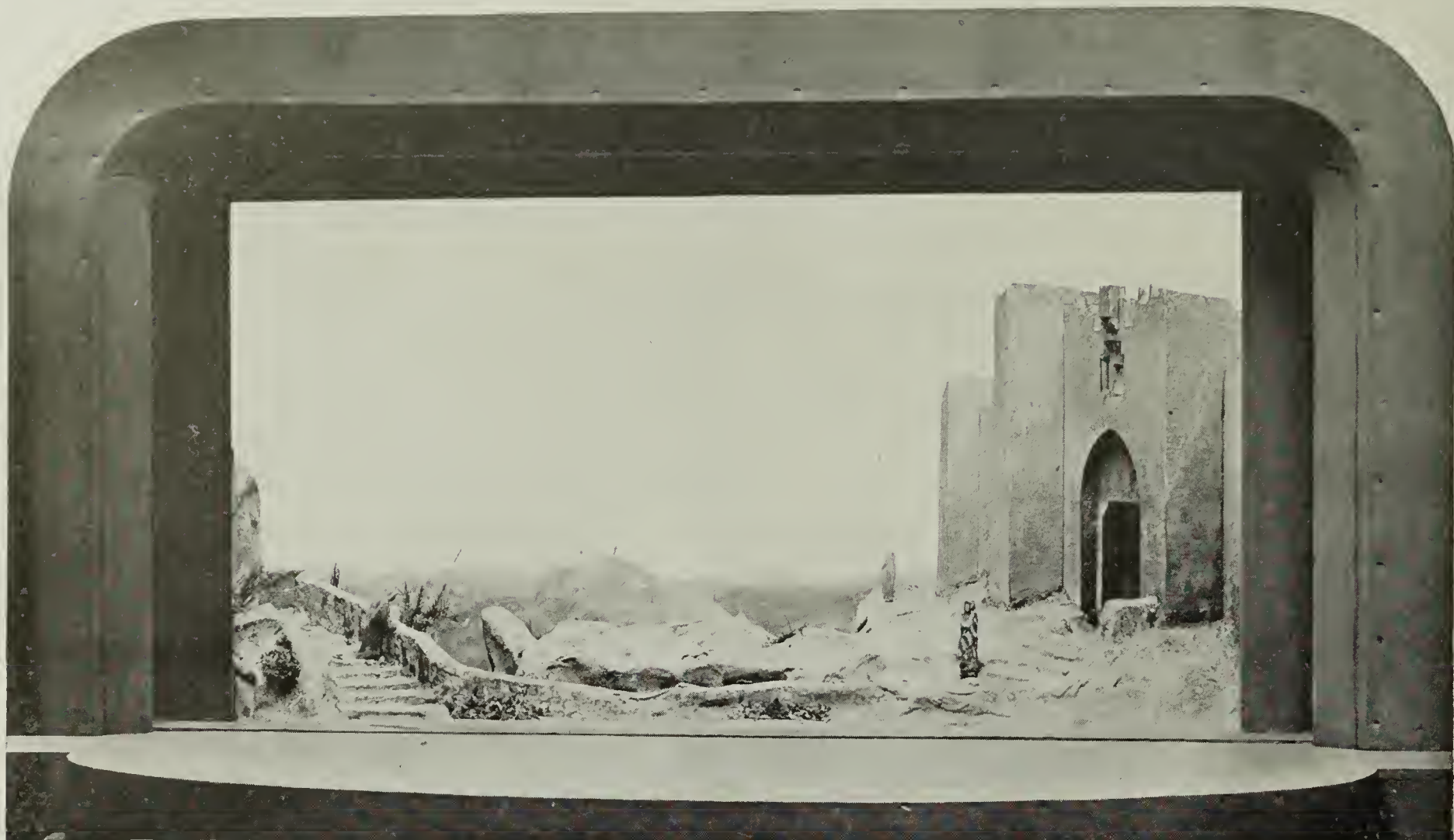
In addition there will be at least four great bands.



The Wayfarer

A PAGEANT OF THE KINGDOM

By J. E. Crowther



IN these days of world upheaval with much that is authoritative from the past is being questioned; when the industrial and social order is being revolutionized; when the task of reconstructing the world is so stupendous, many devout people find themselves bewildered and discouraged. Some look for escape by way of a physical cataclysm that shall usher in the end of all things. Many sit in dumb despair, wondering if the church will prove adequate to meet the problems of the new day. The Wayfarer represents this discouraged element. He is guided from

despair to faith and service by Understanding, who unfolds to him the living presence of the Christ in every age; triumphant over all adversity. One word will state the central theme, Emmanuel — "God with us."

The pageant opens with the crash of war, depicting the outbreak of the conflict in Europe, which has been the cause of so much despair. Then follows a scene of desolation consequent upon the war, and which forms the background for The Wayfarer, who voices his depression. Understanding then leads him into Babylon to show to him the conditions of despair of the Hebrews, to whom God had promised that they should be a great people and establish upon the earth an everlasting kingdom. Nothing could be more contradictory and discouraging than this situation, but there comes the promise of the reign of the Messiah, and their hearts take new courage.

The second episode, "The Christ" is a portrayal of the life of the Saviour. God has undertaken to conquer the world and establish a kingdom. How does he begin? With

a Babe in Bethlehem. Then comes the triumphal entry into Jerusalem. All the outward aspects are those of victory, but immediately on that follows the crucifixion of Christ. Here, if ever in the history of the world, it seemed as if a righteous cause were irretrievably lost. But immediately following comes the resurrection and triumph of Christ over death.

By this time the Wayfarer has come to see that the method of God in his dealings with men is to use insignificant means and circumstances for great ends — that the most discouraging situation is but the prelude to a glorious triumph. Moreover, instead of an impersonal, historic Christ, Wayfarer now possesses a living, dynamic Saviour, vitalizing and transforming his whole being.

The third episode represents "The Conquest." At the beginning of this episode the Wayfarer has committed himself to the program of world conquest. The triumph of the kingdom subsequent to the resurrection of Christ is portrayed in nine scenes of increasing power, until in the grand finale, in which the nations of the earth have assembled to pay their tribute to the Christ. The total cast comprises about two thousand singers and participants, all arrayed in the brilliant costumes of their various nationalities.

One of the great features of the pageant is the music with which it is accompanied. This represents the best from the great masters, being based chiefly on the music of "The Messiah." In fact, the pageant was begun as a dramatization of "The Messiah," but subsequently changed in its scope so as to include other great music not comprised in Handel's Oratorio. The central figure of the entire pageant is the Christ, although he is in no instance impersonated.

The author states its mission in the preface, "If it shall in any degree exalt the Christ; foster the love of great music, and further the presentation of truth in dramatic form, its mission will have been fulfilled."

Life Plays and Demonstrations

By Alice M. Young

THE customs of the country and the progress of the people from the early primitive stages to the present day in the many countries which the church has reached in its mission of Christianity are depicted in a series of life plays and demonstrations consisting of pageants, short plays and in pantomime. Some feature the religious development and others the historical epochs of the different countries by bringing out some prominent feature of the country and explaining to us the life of the people in its different religious aspects.

For example: on passing through the eight large buildings so full of exquisite curios and gorgeous architecture, one is transported as in a twinkling of an eye from the golden sands of Central Africa with its dusky people of the Kraal to the northern part where the handsome Berber chief and his retinue kneel in worship.

In India one sees the child-wife leaving her home in her dooli chair surrounded by her relatives and friends who walk beside her to the Zenana or home of her husband to be.

In the ancient walled city of China one sees the worshippers in the Temple, and from a distance down the Peking or Nanking Road comes a gorgeous procession of dragon worshippers.

In Latin America, it is market day and we see the Peons with their high hats, colored serapes and women with their children tied on their backs buying and selling pottery, fruits, and interesting trinkets of all kinds.

On to sunny Japan, the land of exquisite gardens, Korea, Malaysia and the Philippines, each one varying to some extent in manners and customs but all abounding in beauty, life and color.

Devastated Europe appalling in all its hopelessness and the suffering thru which it has passed is seen thru the crypt which is all that remains of the ruined Cathedral. Here we see some Belgian wanderers and groups of Italian, French and English soldiers and

we realize the great international problems that must be solved and can be solved in no other way than by a dynamic spiritual awakening.

In our own America one is struck by the many intensive problems to be met in Home Mission work.

Here in a metropolitan city. At the wharf a group of Italians, Germans, French, Polish and Russian Jews are met by the Immigration Officer, and after going through his hands we see the problem which the city must meet in regard to these people.

We see the organizing of a frontier church taking place in a school house where the cow-puncher is the ring-leader in the enterprise. Rural problems, and those in the mining

town are being met by the church as is shown in a series of short demonstrations. In the rural negro section we see a group of plantation folk gathered around their camp-fire and singing their native melodies.

In the Mex-American, the Hawaiian, Porto Rican, and the Orientals in America composed of Japanese, Chinese, and Koreans and the Alaskan and American Indian sections, we see various forms of life and color typical of their different settings and inhabited by the natives themselves.

Besides these above named demonstrations there are a number of gorgeous Pageants and Processions attended by the glow and color of a chorus of several hundred trained voices.

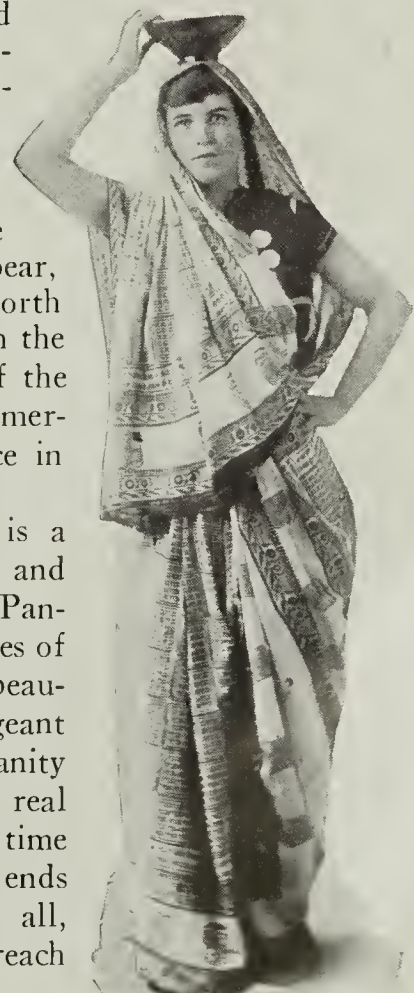
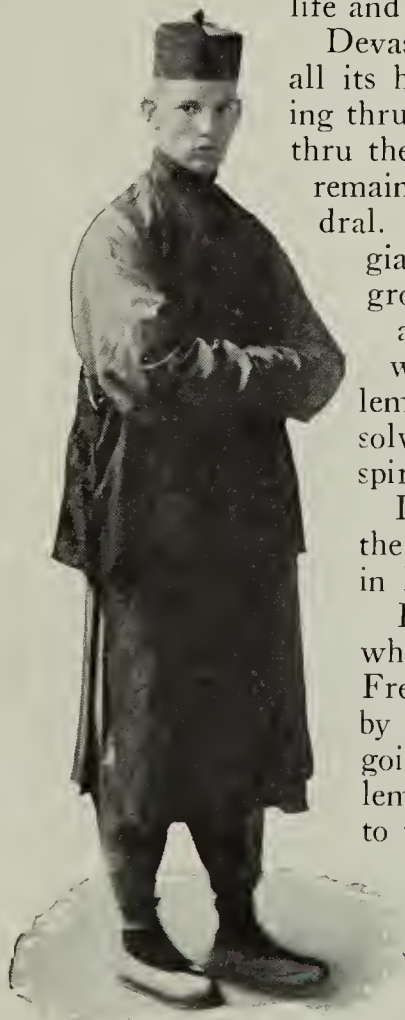
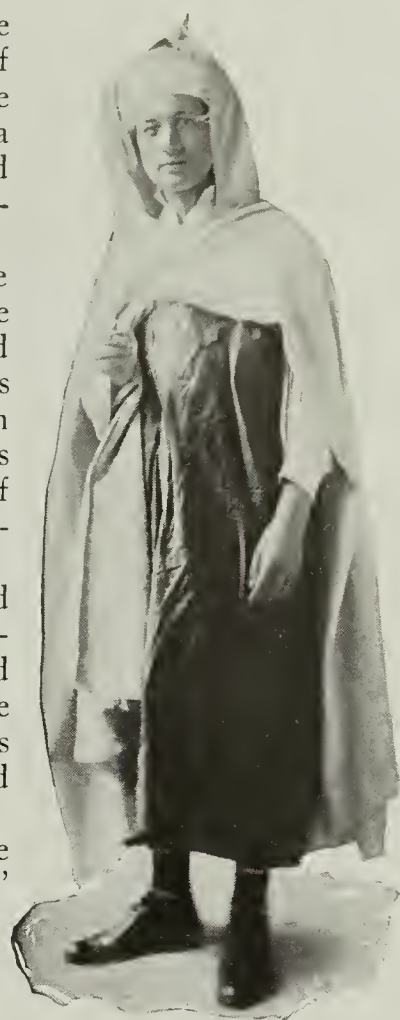
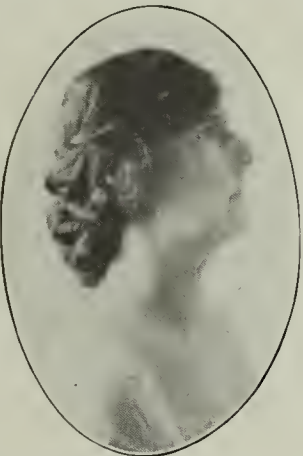
In Malaysia, in a life play called, "The Seeker," who is a symbolical character representing the religious spirit of the Malaysian people, the quest of the human soul for the spirit of contentment is sought for in vain through spirit worship, Buddhism, Hinduism, Mohammedism and Confucionism in turn, only to be found at last in Christianity.

"Dinah, Queen of the Barbarians," shows the beautiful, just and good queen of a once Christian land in which Christianity is overpowered by Commercial Mohammedism. These, through their overwhelming numbers, defeat her and turn through avarice this magnificent and luxurious land into a hot-bed of Islam.

The "Hour of Waking," a life play of the old China and the new, represents China as the Sleeping Giant, Feng Shui, Spirits of Ancestors, Chinese Womanhood, and Poverty are characters which appear, having been called forth

by the sound of a flute played in the old high key of the melodies of the land. The Processions and numerous street scenes also take place in this pageant.

"The Cry of the People" is a pageant of the early Mexicans and Aztecs and other peoples of Pan-America in the gorgeous costumes of their early civilization. This beautiful and highly colored pageant shows the entrance of Christianity into those lands meeting the real needs of the people for the first time in the history of the world and ends with its message of hope to all, "Go ye into all the world and preach the Gospel to Every Creature."



Stewards and Other Helpers

By Percy Jewett Burrell

FOUR hundred consecrated men and women, discriminately selected, have had intensive training under expert teachers in missionary education and in turn have imparted their education and in turn have imparted their or the School of Missions established throughout Central Ohio.

Forty-five hundred Stewards will be seen in the exhibit buildings, guarding and explaining the exhibits and seeking in conversation to drive home their missionary values and morals to all visitors. Many of these Stewards will participate in demonstrations depicting native customs and in life plays, episodes and pageants of international and inspirational character. All Trainers and Stewards will be dressed in the costumes of the countries they represent.

About 1500 men and women have been trained to take part in the pageant "The Wayfarer," to be presented in the Coliseum.

Here pageantry is used as a dramatic means toward a spiritual end. Its purpose is to so instruct and inspire every participant and spectator with the world-wide power of the Gospel of Christ that more lives, talents and means will be devoted to the missionary interests of the Christian Church.

Two thousand singers have been trained to "sing praises unto the Lord." Five hundred of these have been enlisted from the colored churches of Columbus. These voices will be heard each night in the pageant, on the Sabbath day, and on special days, singing anthems and other appropriate music.

The 3000 boys and girls enlisted will do their part in several ways—in the Coliseum pageant, "The Wayfarer," in "The Children's Crusade" pageant, and in the demonstrations and native games of foreign countries and home lands. Some 700 will sing in the Crusade Chorus.

In addition returned missionaries, native Christian (Nationals), members of area staffs, and district superintendents will augment materially the number of enlisted workers so that all in all some 12,000 loyal helpers, giving anywhere from 6 to

24 hours of service each week will, through what will amount to 300,000 assignments to duty, covering 20 days of the Celebration, be found doing their full share in revealing to all how the consummation of the great program of the Centenary movement will play a powerful part in helping Christian Democracy to save the World.

1. Russian Peasants.
2. Danish Maidens.
3. Chinese Boys.
4. Hollanders.
5. Japanese.
6. Filipinos.



The Story of American Methodism

By Wilbur F. Tillet

THE story of American Methodism, its early and hearty reception by the settlers in this new world and its rapid growth and widespread influence, constitutes one of the most interesting and glorious chapters in history of modern Christianity. The interpretation which John Wesley gave to the gospel message found a most congenial soil in the new world, and proved to be exactly suited to the moral and religious conditions that met in America in the closing decades of the eighteenth century.



This year, 1919, celebrates not only the one hundredth anniversary of the organization of the Methodist Foreign Missionary Society, but the one hundred and fiftieth year of the first sending of Methodist preachers to this country by Mr. Wesley. It was in 1769 that he sent Richard Boardman and Joseph Pilmore to America to preach the gospel of free grace and full salvation that had been committed unto him. But already two of his converts and local preachers, emigrants from Ireland, had begun preaching here, possibly as early as 1764 — Robert Strawbridge at Sam's Creek in Frederick County, Maryland, not far from Baltimore, and Philip Embury in New York, the latter being strongly reinforced by Barbara Heck, a devout and earnest Methodist woman, also from Ireland. Methodist historians are not agreed as to which of these two places first heard the gospel proclaimed by Methodism. The old John Street Church in New York, located in what was to become the commercial metropolis of the new world, was built on the foundations laid by Philip Embury and Barbara Heck, who were strongly supported in the religious work by Captain Webb, an officer in the British army who was also a useful Methodist local preacher. These had prepared the way for the two men sent by Mr. Wesley in 1769, and for Francis Asbury and Richard Wriglet, who were sent by Mr. Wesley two years later. Little did Mr. Wesley think when he sent Francis Asbury hither that in that preacher boy was the coming leader who was to do more than any other one man in establishing Methodism in America and whose name was to become the most historic and honored in the annals of American Methodism. It is indeed fitting that the equestrian statue of this post genuinely American itinerant Methodist Bishop should stand in the capital of our nation typifying what the great itinerant host of Methodist "circuit-riders" have done for this nation.

In this intervening century and a half the Methodist Churches of America (including Canada, where Methodism has done a truly great work) have grown until their records now show a membership of approximately eight million, besides nearly forty-five thousand preachers. Such growth has few if any parallels in Christian history. What hath God wrought? Only by divine aid could the forces of any church have achieved such results.

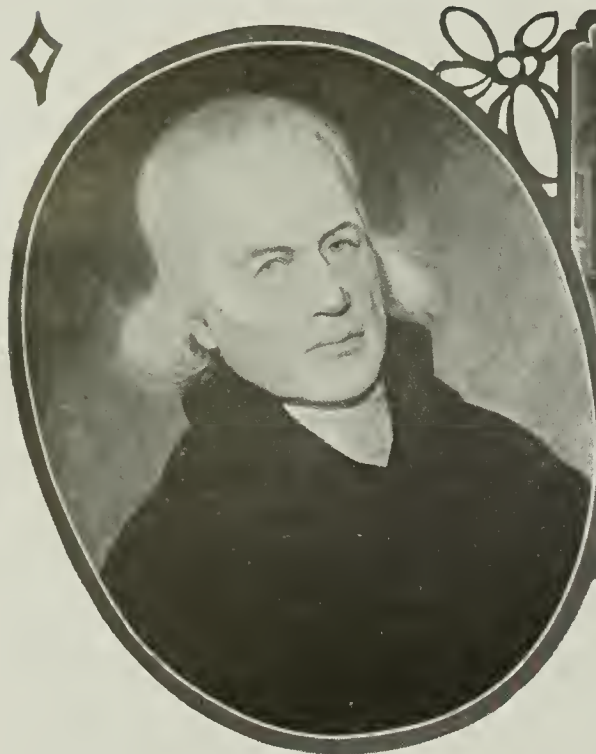
In 1773 Methodism had grown strong enough to hold its first conference in this Country, with ten preachers present, and these reported 1160 members. Ten years later, at the end of the Revolutionary War (1783), in spite of disorganized conditions, the number of ministers had increased to eighty and the number of members to 15,000. Political conditions greatly favored the growth of Methodism at this period in our history. The Episcopal clergymen, identified as they were with the Church of England, had become unacceptable and had largely fled the country and returned to

England during the war; and this opened a large opportunity for Methodism and other religious denominations here. Mr. Wesley was quick to take in the situation and to meet the need for preachers in this country as far as he could. He requested the Bishops of the Church of England (in which church he was himself an ordained presbyter) to ordain some of his preachers that they might come to this country with full authority, not only to preach, but to administer the sacraments. Upon their refusal, he proceeded to exercise what he considered his scriptural right as a presbyter or bishop (which terms he regarded as but two different names used in the New Testament for the one ministerial office) and ordained men for ministerial service and sent them at once to this country.

Notable among those whom he ordained in the year following the close of the war 1784 was Dr. Thomas Coke, a Presbyterian of the Church of England, whom he set apart by ordination and appointed to serve as general superintendent of the work of Methodism in this country. He instructed Dr. Coke to ordain Francis Asbury as an associate general superintendent. Immediately following the arrival of Dr. Coke a General Conference of the ministers was called for Dec. 24, 1784, in Lovely Lane Chapel, Baltimore (now perpetuated in the First Methodist Church of that city). It was attended by sixty ministers who welcomed Dr. Coke with great joy and proceeded at once to organize the Methodist forces into a church which they designated as the Methodist Episcopal Church. Mr. Asbury fully appreciated Mr. Wesley's selection of him as a general superintendent but, having become thoroughly Americanized and possessed of democratic ideals he declined to be ordained to this office unless his brethren should ratify and confirm Mr. Wesley's appointment by their own free votes. This they did promptly and heartily. Coke and Asbury allowed themselves to be designated as "Bishops," which was quite contrary to Mr. Wesley's wishes, and called forth from him a severe rebuke.

American Methodism has had its schisms and divisions like all other branches of the Christian Church — that in 1792 by O'Kelly who thought he saw dangerous autocratic tendencies in the newly fledged Episcopacy; that in 1830 of the Methodist Protestants whose demands for the larger recognition and participation of the laity in the conduct of the affairs of the church, resulted in their organization into a separate church; and most notable of all, that in 1844, when the General Conference finding that it was impossible for Methodists North and South to agree as to the proper method of dealing with slave owners in the church, decided to divide the church and leave each section free to manage its own affairs. These and other divisions have served as safety valves and have not checked in any way the growth of the church as a whole. But now that a genuinely democratic Episcopacy has become the definite and fixed ideal of the Methodist Episcopal Church, North and South; now that the laity (including the women) have been admitted to their rights and to a large and full place in the government of the church, and now that slavery is a dead and long-gone issue, why should not all American Methodists find a way to come together again? Surely Methodist statesmanship can find a way to solve the problem of our unification. And what time is better than the present, when our hearts are all filled with a common gratitude for the blessings of the past and with a common passion for the evangelization of the whole world in the years of glorious opportunity that are ahead of us? Now, when our brave boys are coming back from across where they fought and some died, to end strife among nations and usher in the age of peace and brotherly love — now is the time!

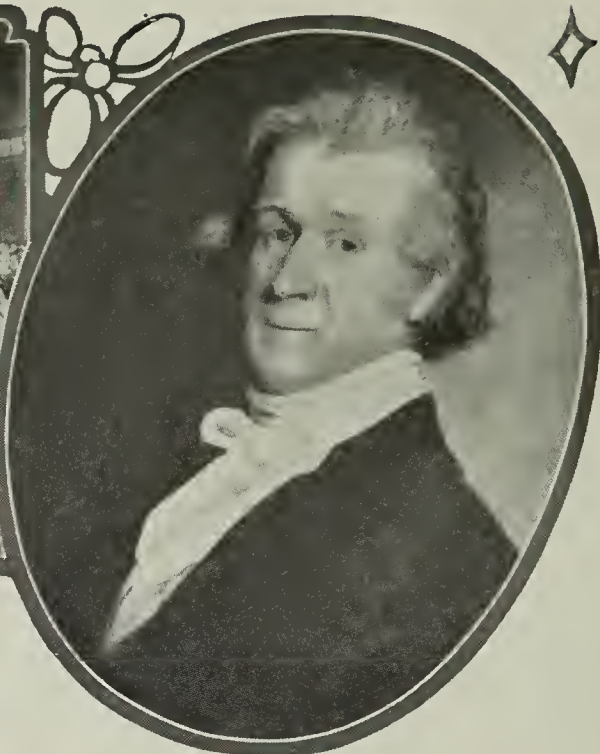
Two of Methodism's Great Early Leaders



Francis Asbury



The Ordination of Bishop
Asbury



Nathan Bangs

Francis Asbury

By Ezra S. Tipple

THE story of Francis Asbury is the story of a spiritual passion, the record of a missionary career, surpassingly great. From the beginning Methodism was essentially a missionary movement, home and foreign. By the time the Methodist Episcopal Church in America was organized, at the Christmas Conference in Baltimore in 1784, missions had become a denominational habit. More than any other, Asbury represented in his own person the missionary enterprise, was the incarnation of the missionary spirit.

His call was less dramatic than that of St. Francis of Assisi, but quite as compelling. It was while standing at a forge in the beautiful valley of Hempstead, England, that he heard the arresting voice, "Go to the lost sheep of the House of Israel; and as ye go preach, saying the Kingdom of Heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give." The opportunity came to him in 1771, when at the Conference in Bristol, John Wesley trumpeted the challenge, "Our brethren in America call aloud for help, who will go?" On the instant, as if summoned to the judgment bar of God, there sprang to his feet a young man of twenty-six, with a restless nature like David Livingstone and William Taylor, with a capacity for suffering as remarkable as that of Isaac Jogues, with a zeal incandescent as that of Ignatius Loyola, only five feet nine inches tall, but morally a giant, with as ardent spiritual aspirations as Thomas a'Kempis, unimaginative yet not without vision, not brilliant but audacious, untiring, with a will to achieve, and, accepted for missionary service in America, Francis Asbury returned home to bid a final farewell to his parents and then took ship across the Atlantic.

His purpose in coming to America as written in his Journal on the voyage has become classic: "Whither am I going? To the new world. What to do? To gain honor? No, if I know my own heart. To get money? No, I am going to live to God, and to get others to do so." Here you have the uncovered secret of Francis Asbury's life and labors in America. This love of souls which was ever a

flaming passion alone accounts for his undying devotion and his grim endurance of hardships. To him Methodism was Evangelism. Human beings were the only priceless things, so, like an arrow through the air he sped from place to place crying, "I call heaven and earth to record against you this day, that I have set before you life and death, blessing and cursing; therefore, choose life that both thou and thy seed may live." This spiritual passion for souls is the explanation of his ceaseless wanderings.

On landing he immediately began his unmatched itinerant career. His home was "on the road." He had no other. When he came to America he rented no house. He hired no lodgings but simply set out upon the long road and was still traveling 45 years later when Death finally caught up with him. He literally went everywhere. In his annual or semi-annual Episcopal journeys he visited practically every state every year. His journal shows that he went into Pennsylvania 78 times, Maryland 80, North Carolina 63, South Carolina 46, Virginia 84, Tennessee and Georgia 20, New York more than 50 times and New Jersey over 60. The difficulties of travel, the hardships which he had to endure, the perils which everywhere beset his path, his bodily weaknesses and sufferings must all be understood to appreciate the full measure of his devotion to his missionary purpose, and throughout his long life from this one great purpose he never wavered, never deviated, never retreated. The glorious gospel he preached in 1771, the year he landed in America, he preached in 1816 when ennobled by suffering and enriched by many and various experiences, now without strength to walk to church, he is carried in the arms of a friend, like a tired child at the end of a busy day, and placed in a chair on the table in the church and in much pain and great weakness makes his last exhortation.

This republic would have been a far different country had Francis Asbury, filled with missionary zeal, not come to it in its formative period. Wherever he went he was a prophet of righteousness. He spoke in a thousand homes on the frontiers and wherever he lodged he lifted men's thoughts to God and instilled ideas of morality. He builded altars in almost every city and town in the United States and kindled fires thereon which are still burning. He preached the doctrine of human democracy when the nation was in the midst of a gigantic struggle with paternalism and aristocracy. He inculcated respect for the law and order and created ideals of brotherhood and citizenship along the mountain trails and through the trackless forests where civilization walked with slow but conquering step. He chal-

lenged despair with the blessed hope of the gospel and brought to the lonely the companionship of his Christ. He hurled anathemas against sin and vice, personal and national, and started crusades against the iniquitous business of the saloon which, gathering momentum with every passing year, have finally resulted in national prohibition; he comforted myriads in their sorrows and agonies and, like a tender and faithful shepherd, sought for lost sheep from New Hampshire to the Southern sea, and from the Atlantic to the Blue Grass lands of Kentucky; he prayed in ten thousand households, preached seventeen thousand sermons and won multitudes to Christ, making a contribution second to no other man in the creation and development of high national ideals of patriotism and religion in the new republic.

Not a college trained man, life to him was a long school-day. He sat at the feet of some of life's greatest teachers, such as pain, hunger, cold, opportunity, a vast wilderness and a few great books. God, nature and solitude were among his instructors. And he did the tasks they set for him and learned the lessons they taught him and became wise. He sat in the open and listened and there came a day when music dropped like honey from his lips. He knelt and prayed out under the stars and when he spoke, men said it was the voice of God. He looked into the faces of men and they saw he had understanding and obeyed his will. He was an effective preacher, an organizer with genius and vision, a founder of schools, and a wise and successful administrator, but his rank as a missionary in America rests upon something else. The glory of his distinguished career is to be found in the supreme teaching of his long life, "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Losing his life he found it, and out of his sacrifice and that of others has come this great Centenary movement which seeks to establish the Kingdom of God in all the earth.

Nathan Bangs

By H. F. Rall

VISCOUNT MORLEY has defined a leader as one who foresees changes and then shapes institutions and



moulds men's thoughts and purposes to meet them. Nathan Bangs was a real leader in this sense. From 1808, when he attended his first General Conference, to 1852, which was his last, there was hardly a notable movement in the church that did not feel his impress. And his influence was due to qualities such as Morley mentions: courage of decision, vigor in action, the vision of possibilities, and sound common sense.

Methodism was a providential instrument for the new world. On the one hand was its quickening gospel message, on the other its marvelous system of the itinerancy. The foundations of a new nation were being laid. America was no longer a ribbon of colonies along the coast. The pioneer spirit was thrusting out its children through forests, over mountain pass, down the westward flowing rivers, out upon the plains. The traditional ministry, educated, settled, well supported, could not meet the need, and the itinerant came in. The typical itinerant was young, unmarried, without special education; but his heart was warm, his courage was high, his devotion was apostolic, and he proclaimed a convincing gospel in words that every man could understand. Free from domestic ties, he traveled his long circuit and lived on the most meager support.

When Nathan Bangs began his work Methodism was facing a new problem, that of effective work in the settled communities. She had developed her system for different conditions. What was admirable on the frontier circuit might be inadequate elsewhere. She required no education of her preachers, and provided for none, not even a conference course of study. She gave her ministers meager compensation. When a preacher married and had a family to support it usually meant his "location," that is, his withdrawal from active service. Up to 1814, for example, 1616 men had been received into the ministry in full connection. Omitting the 608 who were still in active service in that year, the average time in the ministry of the remaining 1008 men was not quite seven years. Only twenty-six of these men had served more than twenty years. And of the thousand and eight men who had dropped out of the ranks over eight hundred had "located."

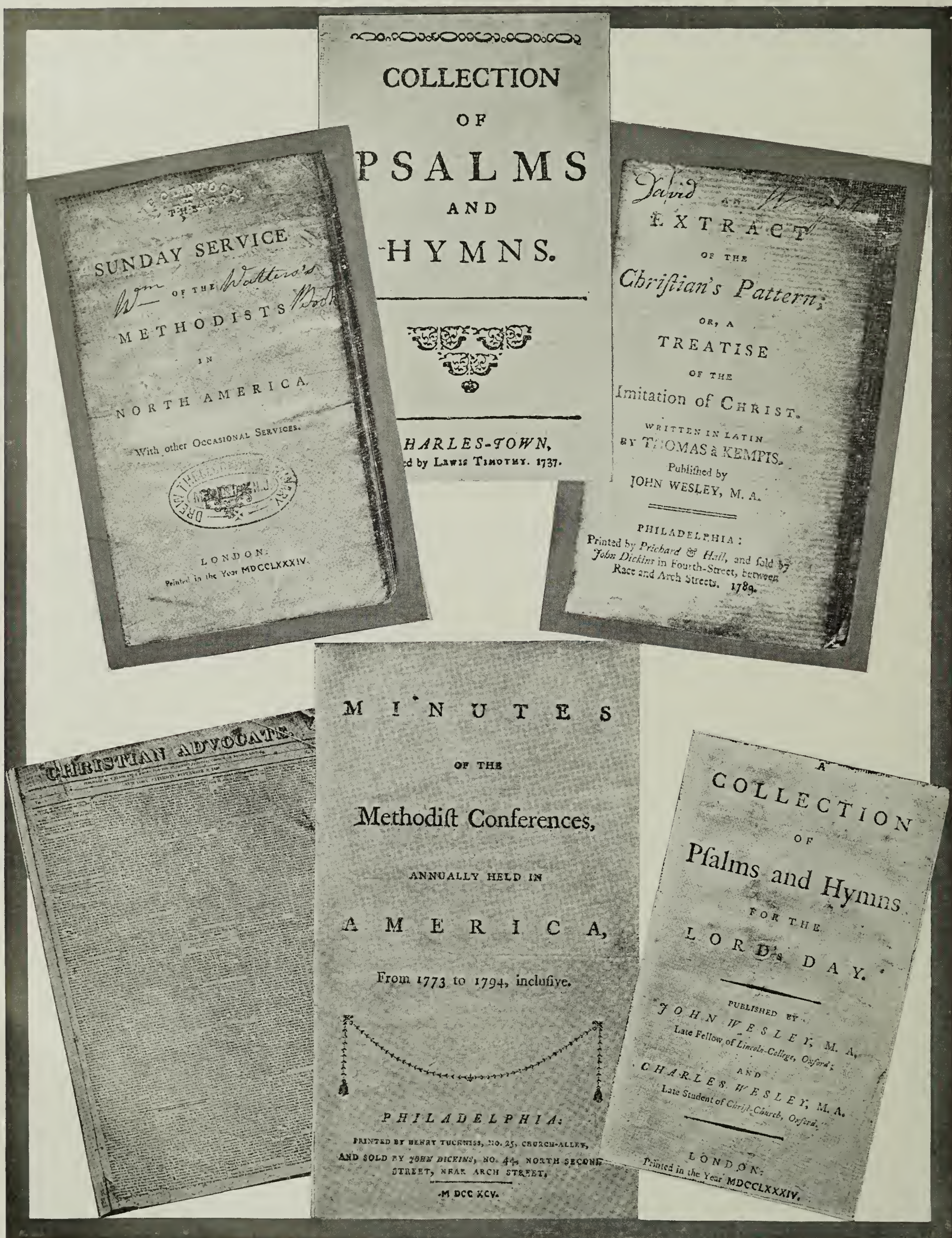
Thus the church, lacking educated ministers, was at the same time losing the men who had gotten a training from practical experience.

Further, the church was failing to see its larger tasks lying beyond its great evangelistic calling, especially its educational mission. Catechetical instruction was infrequent. The Sunday School, just coming in, was primarily for the children of the poor. Methodism had no church papers or journals, and was circulating few books. The full list of books put out by the Book Concern could be bought for thirty dollars. It had no higher institution of learning.

In the light of these conditions we must judge what Nathan Bangs did. With a broad vision, a deep devotion to the church, and an equal vigor of mind and will, he planned to fit the church for its tasks. To stem the tide of locations, he demanded better pay for the preachers and parsonages for their families. He proposed the conference course of study, to be prepared by the bishops or a committee appointed by them. It took three or four days' debate to win the General Conference of 1816 to these simple proposals. He won out against similar opposition and committed the church to the founding of seminaries and colleges. He began the real history of the Methodist Book Concern as an effective publishing house. Before he took charge it had no premises of its own, no press, no bindery, no journals. He was the real father of our great periodical literature.

All this prepared him for his last and greatest service to the church, the founding of the missionary society. It does not detract from the credit due to others to point out that Dr. Bangs framed its constitution, served as its first presiding officer, and directed its work for many years. Here again it was his insight that made him the leader and showed him the task of the church. Methodism was missionary long before the Missionary Society. The old itinerant was a missionary in the strictest sense of the word. But the time had come for the organization of a distinct society, and this for several reasons. Foremost was the need of the great frontier, and of organized and adequate support for the itinerants on the distant firing line. It would no longer do to depend upon the sums that could be gathered and distributed individually as Bishop Asbury had done. Second came the summons of fields of special need. Missions to the Indians were of first interest, though the work among the French in Canada and Louisiana by men who could speak in that language was considered. Third came the thought of work in foreign lands, with the Spanish speaking peoples in South America, in Africa, and elsewhere. And back of all this the final fact that the resources of Methodism in the settled communities formed a growing power that could be used for these great ends. The story of the society belongs elsewhere, but his share in this alone will suffice to keep alive the name of Nathan Bangs. He showed the Methodism of his day its task and rallied its forces. His spirit repeats through the Centenary the challenge of a larger program to our day.

Early Copies of Methodist Publications



Historic Buildings of Methodism



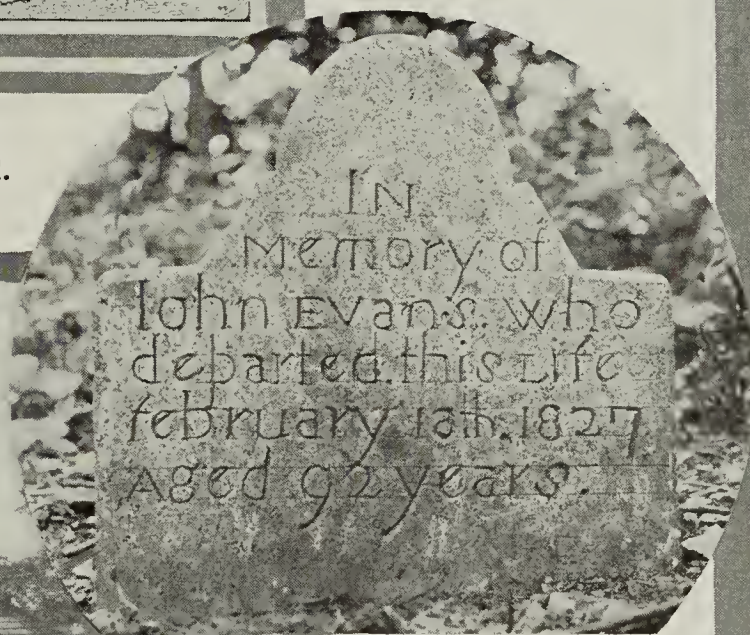
Wesley Chapel
(John Street
Church)



Wesley's Foundry
Chapel, London, 1739
(Left)



Barratt's Chapel,
near Frederica, Del.
(Left)



Home of
John Evans



First Things in Methodism

By John F. Goucher

BRITISH WESLEYAN METHODISM

1728. "The Holy Club" was organized at Oxford by Charles Wesley and two others.



1729. John Wesley became the leader on his return to Oxford.

1736. John Wesley was awakened to the necessity of spiritual regeneration.

1738, May 26. John Wesley was converted, his "heart being strangely warmed" at Alder's Gate meeting.

1739. Commenced to preach the doctrine of personal regeneration.

Organized the first "band" for conference and instruction.

Organized the first Methodist Society.

Laid the corner-stone of his first chapel.

1740. Appointed Thomas Maxwell to continue working as a local preacher.

1744, June 25. The first Conference of the British Wesleyan Societies convened.

1766. Philip Embury began to preach in New York City in the fall, and organized the first British Wesleyan Society in New York City.

1768. The ground was leased and the first building for British Wesleyan preaching in New York was commenced by the John Street congregation.

John Wesley was requested to have a missionary sent to Wesley Chapel (John Street) by the Conference of the British Wesleyan Societies in Great Britain, also appealed to for financial assistance to relieve the debt on the British Wesleyan Chapel in John Street.

1769. John Wesley sent the first British Wesleyan missionaries to America — Richard Boardman and Joseph Pilmore, "to act under his authority." The Conference contributed fifty pounds on the debt of the John Street Chapel, also twenty pounds for the two missionaries, and America was registered as a regular appointment among the British Wesleyan Societies.

1770. John Wesley appointed Richard Boardman as the first British Wesleyan superintendent in America.

1773. Thomas Rankin was sent, and called the first Conference of the British Wesleyan missionaries in America to meet in Philadelphia.

1777. The British Wesleyan Conference of Great Britain abandoned the supervision of Methodism in America.

1791. The British Wesleyan Societies of Great Britain organized as a church, providing for self government and the administration of the sacraments.

AMERICAN METHODISM

1760. The first itinerating Methodist preacher in America was Robert Strawbridge.

The first preaching of Methodism in America was by Robert Strawbridge on Sam's Creek, Maryland, in his home, as soon as it was in order.

1761. The first circuit for Methodist preaching in America included the home of Robert Strawbridge and John Maynard.

1762 or 1763. The first recorded Methodist baptism in the world was Henry Maynard.

1763. The first recorded Methodist convert in America was John Evans. He "was the third person to join the Strawbridge Class."

Francis Asbury records in his Journal: "Mr. Strawbridge founded the first society in Maryland — and in America."

1764. The mother church of American Methodism was the Strawbridge log meeting house on Sam's Creek.

From this center American Methodism was extended throughout Maryland into Virginia, Pennsylvania and Delaware.

The seeds of American Methodism were first borne across the Ohio and Mississippi by the preachers and laymen of Maryland.

The first native American to become a Methodist preacher was Richard Owings.

1772. The first native American to become a traveling Methodist preacher was William Watters.

1773. Within the area of Strawbridge's itinerating the first circuits, classes, societies and quarterly meeting of American Methodism were organized;

The first class leaders, exhorters and preachers were converted, appointed and supervised;

The ordinances of baptism and the Lord's Supper were first administered by Methodist preachers;

All churchly functions were first exercised by Methodist authority; and

Indigenous, self-supporting, and self-propagating American Methodism was inaugurated, developed and maintained.

1779. The first organization of Methodists into an independent church, with official ordinations and provision for administering the sacraments, etc., was at the Conference held at Fluvanna, Va. The functioning of these provisions was held in temporary abeyance by mutual agreement for the sake of unity among the Methodists in America.

1783, Dec. 24. The John Street Society in New York, having been abandoned by the British Wesleyan missionaries, John Dickins was sent to reconstruct the John Street Society. He was the only Methodist preacher from east of the Hudson river in the "Christmas Conference."

1784. The first General Conference of American Methodism convened in Baltimore December 25th.

Of the sixty Methodist preachers present not one had been sent to America by John Wesley or was at the British Wesleyan Conference held in Philadelphia, 1773, except Francis Asbury, and he had become thoroughly Americanized.

This General Conference organized American Methodism into the Methodist Episcopal Church;

Embodied every principle of doctrine and administration which had been maintained by Robert Strawbridge;

Unanimously elected and consecrated Francis Asbury General Superintendent of organized American Methodism;

Provided for the establishment of "Cokesbury," the first Methodist college in the world;

Sent Freeborn Garrettson to Nova Scotia — the first foreign missionary of American Methodism.

1789. The Book Concern was established by John Dickins.

1792. The General Conference modified the "Form of Discipline," struck out the "Binding Minute" severing all official connection of American Methodism with Mr. Wesley and the Methodists of Europe. Substituted the term "Bishop" for the term "Superintendent."

1796. The General Conference divided American Methodism into "six Yearly Conferences" with defined boundaries.

1796. Established "The Chartered Fund."

1797. The office and term "Presiding Elder" was officially established.

1817. Organized "The Tract Society."

1819. Organized "The Missionary Society."

NOTE—Some of the dates given are in dispute, but Dr. Goucher has chosen those which he believes are the best authenticated.

How the Facts for the Centenary Program Were Secured

Foreign Mission Survey

By Ralph A. Ward

METHODISM has a world program. It is going somewhere and knows where it is going.



The Centenary surveys have shown Methodists the path they have followed during the past hundred years. They have shown them where they may go at the beginning of this wonderful century of new world relationships. The surveys were a statement of program. They told what we have—the problems and opportunities we face and what we purpose to do.

Because of the definiteness and clearness of the world program surveys the whole Centenary program has never lost its sense of direction. America entered the war after the Centenary had been started. In the uncertain days of the war with its conflicting appeals, the clear-cut world program of Methodism held a steadying hand on the thinking and planning of Americans who had caught the new spirit of America's world ambitions in commerce and industry and statesmanship. A world program for construction stood in bold and lifting contrast to the war programs of destruction and selfish rivalries.

A common program has bound together the people of Episcopal Methodism. Perplexities of organic union are lost from sight in the presence of a compelling objective for service. People who make up Episcopal Methodism are a unit as never before. As world service in the war has made of one purpose and one fellowship all citizens of America, so the call to world service in Methodism's program has brought a fellowship with new spiritual dynamic into the life of Methodist Churches the world around.

The surveys were no mere academic studies. They were the thinking and purposes of missionaries on two score of Christian battle-fronts. They tell the struggle of a century. They show foundations so deeply and broadly laid in the life of many peoples that the structure of a world church can now more quickly go forward with its larger contribution to the church universal.

The Centenary survey processes provided check after check on the estimates of the individual missionary nearest the local tasks. The figures were carefully reviewed and modified where necessary by local finance committees. They were edited by bishops and other administrators. They were not a bundle of guesses nor of utopian hopes, but a statement of godly judgment by trained specialists.

The estimates were conservative. They were made in that atmosphere of disappointment in which missionaries had lived for many years when their appeals for increased funds were seldom answered by even partial response.

The survey was no mere call for money. It was a picture of returns on life investment. The most significant feature of the world program was not its financial totals—it was its picture of marvelous progress at a task which most folks had indifferently regarded as all but impossible. It was its picture of the triumphant worth-whileness of life investment in a world program of service whose dimensions are commensurate with the new world-thinking of our day. The survey was a challenge to the best and strongest for it made a little more clear the world program and the race program of salvation in Jesus Christ.

Home Mission Survey

By Ralph E. Diffendorfer

HOW may the church projects in America, that is the local churches, missions, parish houses, settlements, homes, and training schools be classified as to need on a missionary basis and how can we discover where these needy projects are located and appraise their need of missionary help—this was the problem before those making the Home Mission Surveys of the two great Methodist Churches.



The principles agreed upon included first of all, the purely missionary responsibilities. These were church projects in fields where the Methodist Church was

wholly or chiefly responsible and where aid must be given on a purely missionary basis in order that the church might meet adequately the religious needs of the community. Such projects are the foreign missions under our flag in Porto Rico and Hawaii; the established types of home mission work as Indian, negro, Alaskan, the Highlanders, the Mormons, isolated rural communities and newly developed frontier fields, and much of the foreign-speaking work; also specialized forms of missionary work in rural and city fields among recent immigrant peoples, industrial groups and the downtown transient polyglot masses.

The second principle and classification were the opportunity situations where aid is necessary now in order to place the church within a five year period on a basis not only self-sustaining but able to give support to missionary causes. Such projects are the rapidly growing frontier fields; adequate equipment and trained leadership for rural churches; strategic suburban and city fields; and those churches needing a subsidy for pastors and staff workers where the strength of the future work depends on an adequately trained leadership.

The third principle included those peculiar responsibilities which both denominations had to assume to discharge their full missionary obligations. Here were included the care of the religious life of students at non-denominational schools; the presentation of Christian life-work to young people and students; special training schools for Christian service; and the training of ministers to be pastor-evangelists and the lay members in personal evangelism.

With these principles and this classification clearly in mind, groups of trained men and women went throughout the country and assembled the leaders of the churches both lay and ministerial and endeavored to locate and set down in writing all the situations which might properly be included. The workers needed and the aid in money for new buildings, equipment and staff over a five year period were carefully considered and recorded district by district.

When the great war came on both the Methodist Episcopal and the Methodist Episcopal Church, South, were the first to increase their askings in order to provide their share of obligation in the tremendous and unprecedented tasks of reconstruction. These askings were based on careful surveys and are amounts needed over and above the regular Home Mission funds.

The churches have already begun to feel the spiritual significance of the self-examination involved in making these surveys and have responded in faith, courage and renewed confidence to the mighty program resulting from these studies.

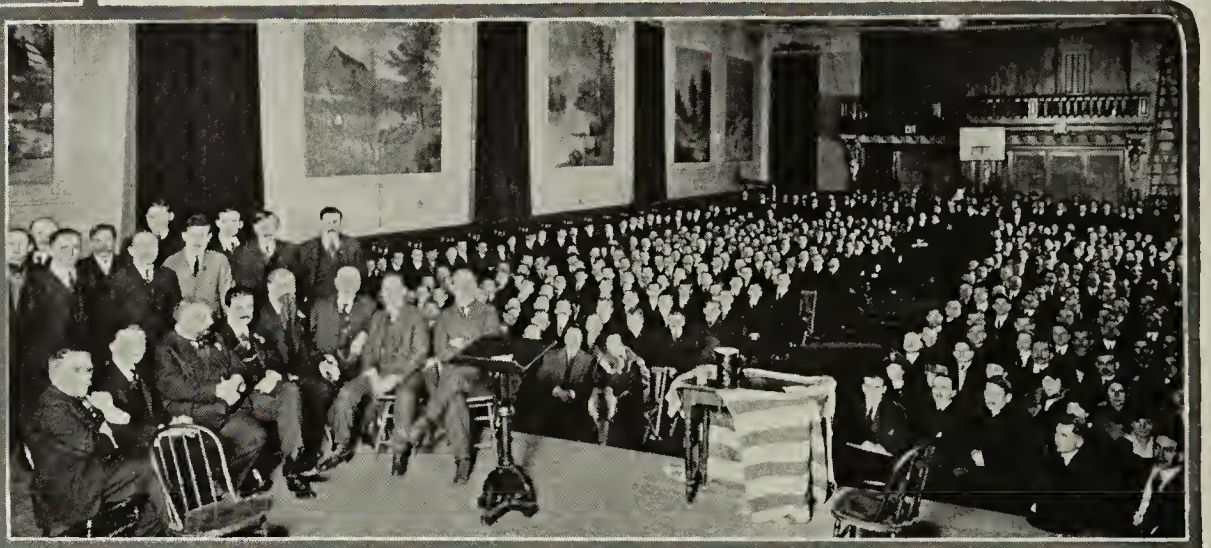
Lights and Shadows in Our Cities



Bread Line in New York
Sleeping in New York Mission Hall



Open Forum Discussion



Social Service and the Church

By Harry F. Ward

THE spirit which gave Methodism birth was a spirit of service. Wesley's philanthropy at Oxford began with his sympathy for prisoners. Under his leadership a reading club became a center of brotherly services to the unfortunate; releasing prisoners held for debt, helping the poor with money and medicine, maintaining children at school and providing winter clothing for them. These and other demands came with such power and conviction to the little group that the very walls of their club were stripped of its pictures to meet the needs revealed.



From the day of the famous club to the end of his life Wesley's days were filled with practical service to the needy of every description. Furnishing employment, mapping out the city of London into districts with volunteer visitors appointed for each to look after the poor and sick, establishing a leading society, creating dispensaries, founding schools and orphanages, even publishing the classics in cheap editions, these were some of the activities in which that restless doer of good works engaged.

The followers of Wesley never lost altogether the initial impulse toward practical service given by their leader. In these later days the spirit of service to every individual need is once again stirring the church with new life; and from that ideal of service to the individual, the local churches are beginning to reach out into the field of community service, until now the ideal of service to the whole community is fairly well established as the direction in which the church is moving.

But the past few years have revealed a far larger task

than had appeared on the horizon of Wesley's day, or upon the day of any generation until the present one. That task is the regeneration of the social order itself. For its accomplishment, there is no lack of guiding principles, either in the early tradition of the church, or in its later ideals. What remains now to be done, is to make full and complete use of those principles in the construction of a Christian order of society.

A three-fold challenge comes to the church today as it stands, with immense resources, power and influence, before this call to a new application of its ideals.

First, is the church to be content merely to carry forward on a larger scale than ever before the services which it has already established? Or will it seek also the creation of a society in which many of those services will be forever unnecessary.

Again, will it use its power and influence merely in an attempt to coerce the opposing forces on the industrial field into "right relations" with one another, or will it give itself also to the utmost to build that kind of a social order in which there shall be no opposing camps, but only cooperation in a common task?

Finally, will it be content to teach the necessity of good material conditions for all? Or will it challenge as well the righteousness of a system of society which perpetuates power and profits for one group and wages and work for the other, to the spiritual destruction of the wielders of power and the physical and moral degradation of those over whom the power is held?

If the church would today meet the challenge of the times, it must bear its full share of the task of breaking new paths to the goal of economic brotherhood. Only so can it fulfill its ministry to a world weary of strife over material possessions, and hungering for the spiritual joy which comes only with the opportunity of working together in fellowship at a common task for the good of all men.

Pastoral Letter of the Methodist Episcopal Bishops on Social Service

THE Bishops of the Methodist Episcopal Church, assembled in regular session, call upon the ministers and laymen of the Church to give most earnest heed to the application of Christian principles to social reconstruction. It is increasingly manifest that there must be progress away from selfish competition to unselfish co-operation in that struggle for daily bread which is the largest single fact in the life of the majority of men in any community. If this progress is to be orderly and not violent we must leave behind us the evils which lead to deplorable violence or counter violence by either party. If Christianity is a driving force, making for democracy, we cannot put a limit upon the extension of democracy; we must recognize the inevitability of the application of democracy to industry. While we rejoice in the adoption of all such ameliorative measures as better housing and various forms of social insurance, we call for the more thorough-going emphasis on human freedom, which will make democratic

progress mean the enlargement and enrichment of the life of the masses of mankind through the self-directive activity of men themselves.

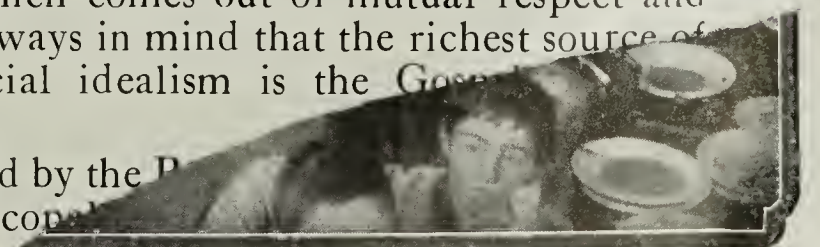
We favor an equitable wage for laborers, which shall have the right of way over rent, interest and profits.

We favor collective bargaining, as an instrument for the attainment of industrial justice and for training in democratic procedure.

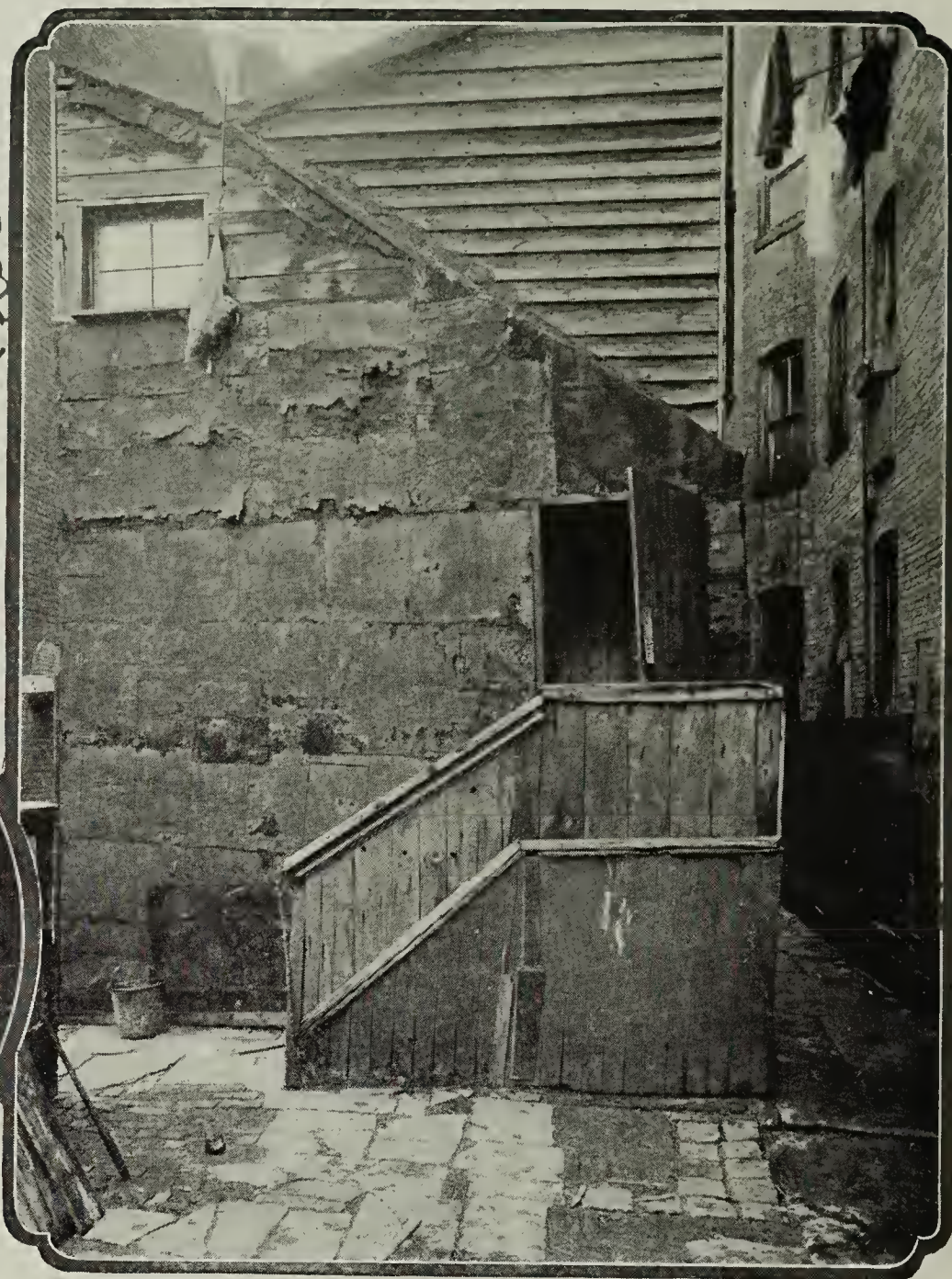
And we also favor advance of the workers themselves through profit sharing and through positions on boards of directorship.

In the discussion of all such matters we urge all individuals and groups to hold fast the tolerance which comes out of mutual respect and to keep always in mind that the richest source of sound social idealism is the Gospel of Christ.

Adopted by the Methodist Episcopal Bishops, 1919.



Hot Weather Scenes in the City



There's Need for Sunshine Here



The Benevolent Organizations of Methodism

By Thomas Nicholson

THE first Methodist impulse was philanthropic. John Wesley was a prison visitor and a prison reformer long before he experienced the "strange warming of the heart." Early Methodism was distinctly a social as well as an evangelistic program. And one of the great historians is on record as saying, in substance, that "the work of John Wesley for England was greater in its social influence than that of Pitt, the Great Commoner himself."



One of the first instincts of American Methodism was for education. The story of the founding of Cokesbury college is

of fascinating interest. The records show that after the first college burned the contributions of the Methodists in that early day for this single benevolence amounted to \$2.50 for every man, woman and child of their membership — and that in a day when dollars were relatively worth hundreds.

The organized benevolences of the Methodist Episcopal Church have been growing apace for a hundred years. Take for an example the receipts of the Board of Foreign Missions of that branch of Methodism. In 1907 the regular receipts of that board were \$1,070,900; in 1909 they were \$1,036,288; then a gradual increase until 1916 when the receipts showed \$1,255,809. Two years later the total was \$2,380,346, or more than double the receipts of 1907. Similarly in 1911, the debt amounted to \$171,976. This amount has been reduced gradually until in 1918 it was wiped out. Now comes the great Centenary movement, with its more than \$8,000,000 a year for foreign missions. A similar record has characterized the other boards. The Board of Sunday Schools, organized in 1908 on its present modern basis, has grown until it is one of the best organized, best supported and most influential of its kind in the world. And the Board of Education has recently completed its Jubilee Campaign by which it has increased the endowment and funds for equipment of the colleges of the Methodist Episcopal Church by more than thirty million dollars.

The record of the Methodist Episcopal Church, South, is equally gratifying. In 1850 their offerings for foreign and domestic missions totaled \$85,973, and in 1854 the amount rose to \$168,031. By the time of the General Conference of 1898 they reported for foreign missions \$1,077,388; for their domestic boards \$531,255; for Woman's Foreign Missions \$307,800, and for Woman's Home Missions \$151,512 — a total for that quadrennium of \$2,067,955. Their last report, for 1916-17, shows a total from all sources for Home and Foreign Missions, including their woman's work, of \$1,408,638.

The women of the Methodist Episcopal Church, too, have done a great work. The Woman's Foreign Missionary Society has a work of world-wide scope and is now regularly expending quite beyond a million dollars a year. The Woman's Home Missionary Society has a perfect net-work of hospitals, deaconess homes, and other work of the nature of settlement houses. The property valuation of the Woman's Home Missionary Society alone is more than one

million dollars. The number of its deaconesses, nurses and similar helpers is considerably beyond five hundred. The number of visits in district nursing alone reported last year was about sixty thousand. They have more than two thousand beds in their hospitals, and last year they treated about 32,000 patients.

In addition to these activities of the Methodist Episcopal Church there is a very rapidly increasing list of hospitals, such as Wesley Memorial Hospital in Chicago, which has property and endowment valued at roundly two million dollars and which treats more than seven thousand patients annually; the Brooklyn Methodist Episcopal Hospital with property worth two and a half million dollars, and which last year treated about six thousand patients; and others of scarcely less importance. The number is increasing every year. Old People's Homes, Children's institutions, and Child Welfare Societies are multiplying with each year and form a series of philanthropic endeavors of the first importance.

Equally praiseworthy is the philanthropic work of the Methodist Episcopal Church, South. Barnes Hospital, St. Louis, Mo., began with a single gift of almost one million dollars, from Mr. Robert A. Barnes. Its income from endowment is now about \$45,000 a year. Voluntary contributions amounting to about \$155,000 a year bring the expenditures up to \$200,000 annually. It is said that five hundred persons, on an average, come to the clinic every day. Wesley Memorial Hospital, Atlanta, Georgia, reported last year 1,505 patients treated; and in the list of nationalities are found Russians, Hungarians, Germans, Italians and Turks, in addition to Americans, English and Canadians. This church has other noted hospitals, such as the Galloway at Nashville and the Methodist Hospital at Memphis.

Its orphanages are equally noteworthy. Thirteen conferences report such institutions. One of these has a capacity for 240 children; others nearly as many; and some of them have already cared for fully one thousand orphans.

The educational work of the Church, South, includes two universities, sixteen colleges in Class A, eleven in Class B, two in Class C, twenty-four Junior Colleges, twenty-nine academies, and four missionary training schools exclusive of the schools in foreign mission territory. The total value of grounds and buildings is approximately fifteen million dollars, and the total endowment approaches ten million dollars.

And what shall we say of the twenty-two schools and colleges for colored people, under the Freedmen's Aid Society of the Methodist Episcopal Church, including what is recognized as the greatest medical school for negroes in the United States; namely, Meharry Medical College at Nashville, Tenn., which has just now received a conditional offer of three hundred thousand dollars, from two of the great educational boards, toward a half million, the balance of which is to be raised in the Centenary movement. This will put it at the head of all medical institutions for colored people.

The immigrant work, the rescue missions, the settlement work and similar efforts of these two branches of Methodism vastly exceed the much advertised and highly appreciated work of the Salvation Army. The other branches of Methodism each has its catalogue of such institutions.

The Methodist Year Books are a compendium of information on these great things and are worthy of most careful study. "There remaineth yet very much land to be possessed"; but, at home and abroad Methodism has reason to be proud of its chain of benevolent organizations, ably administered by great benevolent boards. The material assistance and the new impetus of the Centenary will probably double this noble work in the next five years.

The Deaconess Movement

By Daniel W. Howell

THE Deaconess Work of the Methodist Episcopal Church had its birth in the heart of women to glorify Christ. The suggestion of a movement came from Bishop James M. Thoburn and his sister, Isabelle. They had seen and were impressed with the work of women in Europe and felt that the women of this country could be persuaded to give just as valuable service.



Form and shape was given to an organization by the General Conference of 1888. At that time the movement was fully launched as a work of the denomination.

The first few years were marked by intense enthusiasm. Women flocked to its ranks and freely offered their services. Strong, able and consecrated women gave inspiring leadership. In 1889 the first women were consecrated as Deaconesses of the Methodist Episcopal Church. Homes seemed to spring up in almost a night, and in a brief space of ten years there were few parts of the country that had not felt the helpful influence of these "kind friends of many."

The strength of the Women's Home Missionary Society was given to extending this work. The Methodist Deaconess Association came into existence. The German Central Deaconess Board cared for the work among those of that tongue and nation.

At the General Conference of 1900 the General Deaconess Board was made a part of the movement, in 1912 it was given general oversight of the entire work and in 1916 it was made a regular Disciplinary Benevolent Board.

Very early in the life of this work property came under its care and now it reports over eight millions of assets in this country. Beyond the reported records there is much property in the denomination that must be placed to the influence of this work.

Over one thousand of these women are serving in this country. The name is known in every village and the dress is recognized in city and town.

The Deaconess movement of the Methodist Episcopal Church, South, was inaugurated by the General Conference of 1902 because of the demand for the service of trained, uniformed women in home mission work. The development of the movement was committed to the Woman's Home Missionary Society. The disciplinary requirements were incorporated by the General Conference in the constitution of the society. The immediate supervision of the work was vested in a committee of fourteen chosen from the membership of the society with the Executive Secretary in charge.

The first deaconesses were consecrated in 1903 at Trinity Church, Atlanta, Ga., by Bishop E. R. Hendrix. The number of deaconesses has not been great, the average being ten annually, but the standard is high and the service proportionally efficient. The demand for the service of the deaconess arrested the attention of many noble, devout women who have given themselves to the work with a holy enthusiasm and unflagging zeal. It was the deaconess who made possible the Wesley Houses, the fore-runner of other larger centers of social evangelism. Out of their social and evangelistic effort churches in foreign communities have had birth and the church has been socialized.

In 1910 the three missionary organizations of the Methodist Episcopal Church, South, were merged into the Board of Missions and the Deaconess movement was committed to the Home Department.

Care of the Retired Ministers

By J. B. Hingeley

THE gracious task of providing for the retired minister, widow and orphan is now common to the Protestant Church though the details are modified according to the peculiar genius of the various denominations. Generally, as in the Methodist Episcopal Church, a two-fold obligation is recognized.



1. To provide an annuity or pension based on years of service, not as a gratuity, but as the recognition of "an inherent claim to a comfortable support."

2. To provide for the needs of those ministers and widows for whom the pension provisions are

inadequate; such as the very aged and feeble, or those whose ministry was cut short by ill health or other disability.

The principal differences in the plans for pensions relate to the determination of the amount of the annuity or pension. The Methodist Episcopal Church starts out with the proposition that thirty-five years represents a completed ministry, which entitles the retired minister to "half pay," reckoned as one-half the average salaries paid to the pastors within an annual conference. Having thus established the "half pay," the amount is divided by thirty-five to give the annuity for one year's service. By multiplying this annuity rate by the number of years of service the annuity or pension of each claimant is indicated. Some denominations base the annuity rate on what the individual clergyman has received instead of on the average of the conference or diocese.

The amount allowed to a necessitous case is determined by a thorough consideration of his needs and also the needs of all other beneficiaries of the group, and the amount available for such distribution. In the Methodist Episcopal Church the Board of Conference Claimants is the representative and agent of the church in providing for the weaker and more needy conferences and for the necessitous cases; and its appropriations must go to them. To these funds all members, churches and conferences are contributors; but the distribution is made according to need. The Board is therefore connectional or general benevolence; with the added responsibility of increasing funds throughout the church. Since its organization in 1908 the total annual distribution to Conference claimants has increased from \$606,000 to \$1,385,663; and investments have increased from less than two million dollars to more than fourteen million dollars.

There are 7318 claimants; viz., 3154 retired ministers, 3601 widows of preachers and 563 dependent orphans of preachers. Their legal claims fixed by the law of the church are \$2,353,482 annually; on which there was paid \$1,140,063 in 1918; leaving a deficit of \$1,213,419. Hence while much has been done, the task is not yet half completed.

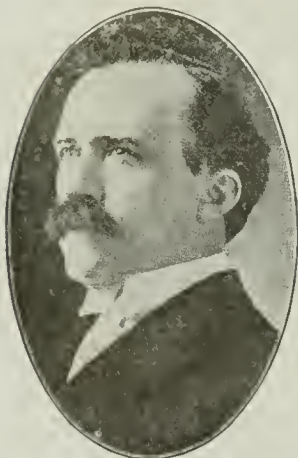
A few months ago two million dollars for the Permanent Fund of the Board of Conference Claimants was placed a part of the "super-subscription" of the Centenary movement, and amounts contributed to the Board of Conference Claimants are thus included in the Centenary offerings. A great layman calls the minister "the one and only indispensable man" in the Christian church, and surely all the great enterprises of the kingdom were established by him. But for him there would be no Centenary and the church cannot forget him in old age.

The Methodist Episcopal Church, South, has put a secretary in the field and begun the raising of ten million dollars for this purpose, and while they have not included this object in their Centenary askings, they are planning to have an intensive campaign for this purpose to follow the Centenary drive.

Methodism Among Negroes Prior to Civil War

By Frank M. Thomas

IN 1800 the total negro population was over one million. Over thirteen thousand of them were members of the Methodist Church. This was about one-fourth of the total membership. An unparalleled record, when we recall that Methodism had been laboring on this continent for only 25 years.



One of the most potential factors in evangelizing the negroes was the preaching of negroes who had been converted and called of the Spirit. Among those was "Black Harry," who traveled in turn with Asbury, Coke, Whatcoat, Garrettsen, and Jesse Lee, "excelling them all in popularity as a preacher"; Henry Evans, whom Bishop Capers declared "was confessedly the father of the Methodist church," white and black in Fayetteville, N. C., and the best preacher of his time in that quarter; and "Black Punch," who was led to Christ by Asbury in 1788 as he found him fishing on the wayside and made him 'a fisher of men.' The greatest of these was John Stewart, whose work among the Wyandottes led to the organization in 1819 of the Methodist Missionary Society.

In 1829 the South Carolina Conference of the then undivided Methodist Episcopal Church determined to reach the many negroes who were living on outlying plantations, where white families were few. The work thus organized became so successful that it was undertaken in other Southern Conferences. By the year 1832 there were eight slave missions in operation in South Carolina, Georgia and Tennessee. These three Conferences had a colored membership of nearly 26,000, one-tenth being in the special missions to the slaves. When the Methodist Episcopal Church was divided in 1844 the Southern Conferences had organized missions among the slaves in ten states with 68 missions, 71 missionaries and 21,063 members. For these they had expended in 1843, \$22,379.25.

After the division of the church these Conferences carried on this work with increasing zeal until at the outbreak of the Civil War the number of slave missions had increased to 290, served by 292 missionaries and covering a field from the Potomac to the Gulf of Mexico, and from the Atlantic seaboard to the Mississippi and beyond. The Methodist Episcopal church having been estopped by its attitude toward slavery from undertaking work except in a few places along the border, the whole burden of this work among the negroes fell upon the Methodist Episcopal Church, South. When the Civil War broke out this branch of American Methodism had a total colored membership of 163,296. The number of members exclusively in the organized slave missions was 77,802, an increase of almost 400% since 1844. For these the Southern Church expended more than \$100,000 annually. But these cold figures in no sense represent the heroic labors of the self-sacrificing missionaries, some of whom, like Bishop Capers, the founder of the missions, were men of noble birth and high culture. Some of them like John Honour, the first missionary appointed, died at their posts. When it is recalled that all of the negro Methodist denominations were largely organized by men who had been brought to Christ by the preaching of white Methodist preachers, that several of their notable leaders — Bishops like Turner, Beebe, Lane, and Holsey — were converted under such preaching, the whole record is one of sublime fidelity to the missionary command of the risen Lord.

Work of Methodism Among Negroes of Today

By Robert E. Jones

THE negro is inseparably linked with the history of American Methodism. Not only was the "brother in black" found among the early American audiences of John Wesley, in the first Sunday School organized in New York, sharing the hardships of Asbury, for "Black Harry" actually rivaled the "prophet of the long road" in effective pioneer preaching.



The earliest foreign mission enterprise of Methodism was in Antigua in the West Indies. A negro slave started work there, and Bishop Coke, in several of his first visits to America, came by Antigua to visit and nourish this small beginning of foreign missions.

Just as if it were an act of gratitude to John Stewart and his racial kin Methodism's first foreign missionary enterprise was established on the west coast of Africa.

As Livingstone's heart buried on the banks of the Lake Bangweulu turned the Christian world to the redemption of Africa, no less also did Melville B. Cox, who, after a few months, gave up his life on the hot sands of West Africa, but not until he had sent forth the message that rings throughout the church today "Let a thousand fall, but let not Africa be given up." And Methodism will not give up its work in Africa until the prayers of Livingstone and Cox are answered and Ethiopia stretches forth her hand unto God.

The colored Methodist Episcopal Church, which up to 1874 was included in membership of the Methodist Episcopal Church, South, and still bears a close relation to that church, has a membership of 250,000 and has its own Bishops and connectional organizations. The Methodist Episcopal Church, South, makes an annual assessment upon its members to aid in the work of the colored Methodist Episcopal Church and has put in its Centenary askings one million dollars for the aid of that church.

The Methodist Episcopal Church alone has spent ten million dollars in its educational program among negroes, and almost a like sum in building churches and parsonages and in caring for men on the field. There has been developed a Methodist constituency whom the lamented Bishop Hoss said constituted in character, intelligence and force of leadership, the best element in Protestant Christianity in America among negroes.

The Methodist Episcopal Church has among the colored people 2172 ministers, 3538 local preachers, with a membership of 348,477, and a property valuation of over \$10,000,000. This membership raised in 1918 for the general boards of the church \$141,740. There is a steady growth towards self support. In the recent Centenary drive the largest cash offering up to that time came from the New Orleans area composed entirely of colored conferences which reported \$91,000 in actual cash, and over \$400,000 in signed subscriptions.

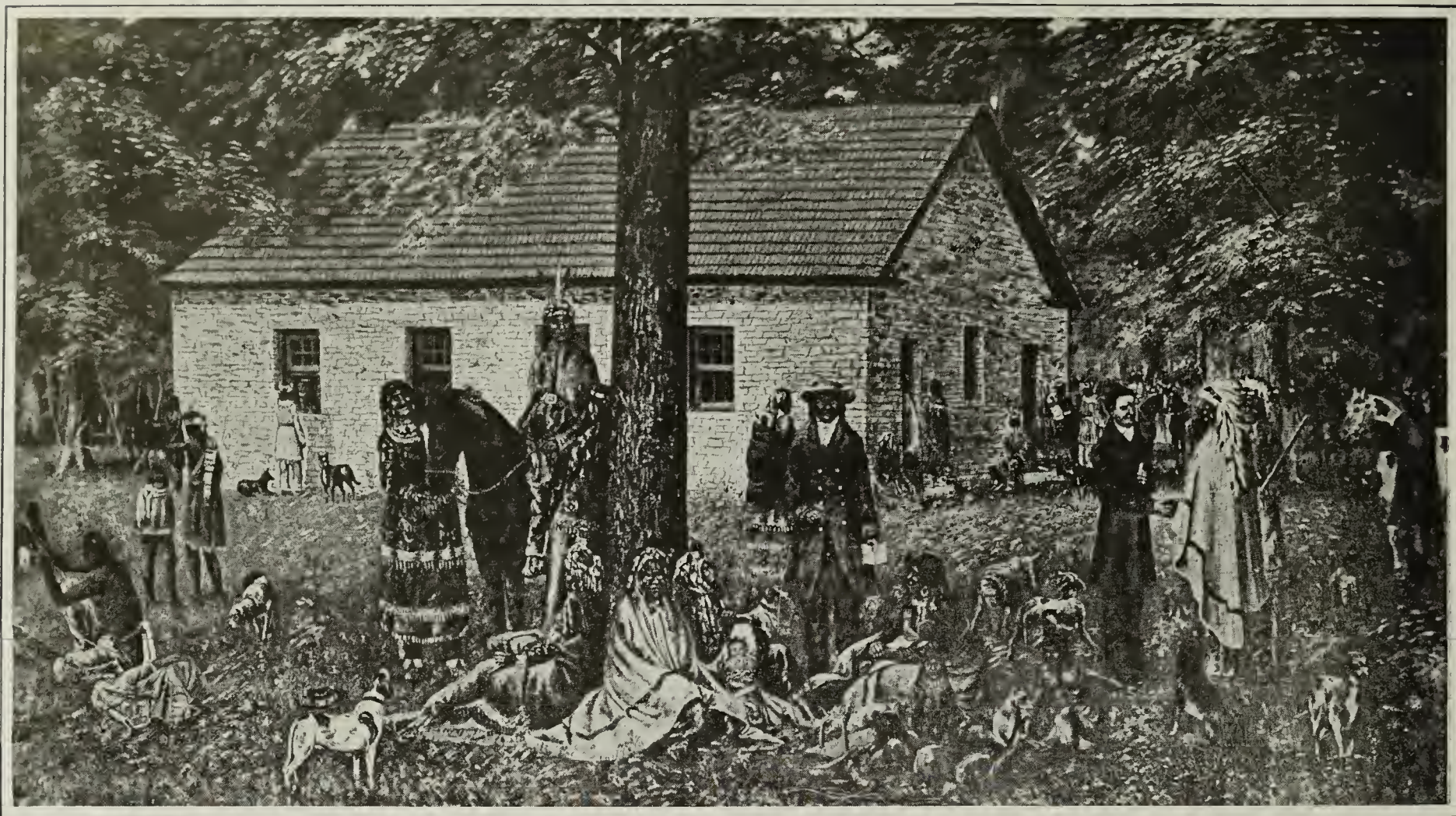
Very properly the program of Methodism for the future will provide larger educational, evangelistic and social facilities for the negro. Methodism, North and South, must unite in an approach to this problem, which is of vital concern to all sections of the nation. The negro, by his unmixed loyalty to the flag in every crisis which the nation has faced, has earned the good will and the strong hand of help of all patriotic citizens, especially those who are followers of our common Lord.

The Negro—He Plays, and Works, and Fights



John Stewart -- Apostle to the Wyandot Indians

By Jonas J. Hulse



The Wyandot Indian Mission

UNDER a stately tree near the Wyandot Mission Church in Upper Sandusky, Ohio, stands a large boulder, bearing on its face this inscription:



JOHN STEWART
Apostle to the Wyandot Indians
Father of Missions of
The Methodist Episcopal Church

Here we have in epitaph the life of that lonely negro who, burdened by sin, found his way to God, was converted and later obediently followed the voice which called him to preach the gospel in the wilderness.

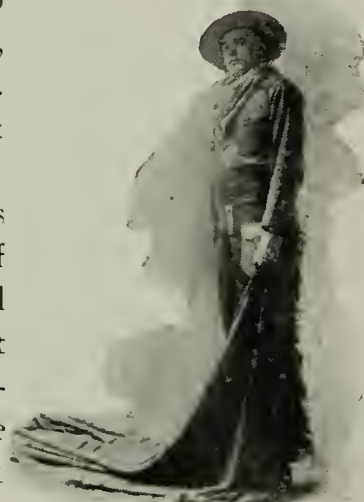
In 1816 John Stewart found his way from Marietta, Ohio, to the Wyandot Indians at Upper Sandusky. There by the melody of his musical voice in Christian song, as well as by the fire of his gospel message through the lips of Pointer, the interpreter, he reached the hearts of the children of the forest. The spirit of God was wonderfully present with him, and in the daily meetings held with the Indians in their cabins and about their camp fires, many times were heard in prayer, in testimony and in exhortation, the earnest and eloquent words of Mononcue, Between-the-Logs, Summundewat, Gray-Eyes, and all the convert band.

To such an extent was the work of Stewart established that when in 1821 he gladly relinquished his responsibility to

Rev. J. B. Finley, sent out by the church to take charge of the mission to the Wyandots, it was soon perceived that this group of Christian Indians was worthy of constant care and continued instruction.

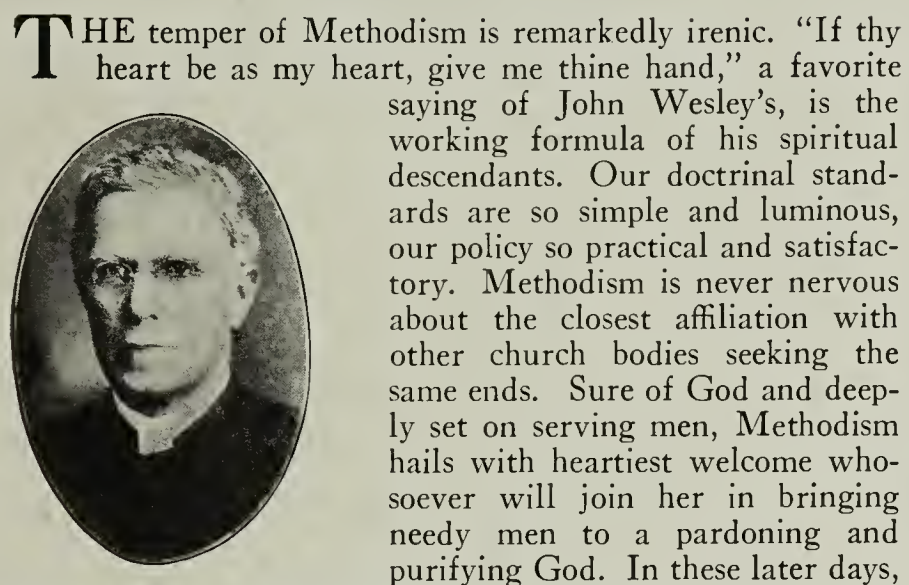
By request of the brethren of the churches of eastern cities, and in order to convince them of the genuineness and value of this Christian enterprise, Finley planned a visit to several of these centers of population. After a farewell visit to the bedside of the now stricken Stewart, this courageous leader set out bravely on his tedious and tortuous pilgrimage, accompanied by Mononcue and Between-the-Logs, Christian Indian Chieftains. Even in the midst of the strange and bewildering scenes of city life, these simple children of God lost none of the spontaneity of their forest religion. Just as when they were about their own campfires, the spirit of God came mightily upon them as they preached to great congregations in Boston, New York City and Baltimore. Many said, "Of a truth this work is of God."

At the end of a hundred years of missionary service, the hosts of Methodism have gathered from all quarters of the globe in order that before them may be brought in review a century's growth of the work founded by this humble preacher of the Word.



Methodism and the Other Churches

By W. F. Oldham



THE temper of Methodism is remarkably irenic. "If thy heart be as my heart, give me thine hand," a favorite saying of John Wesley's, is the working formula of his spiritual descendants. Our doctrinal standards are so simple and luminous, our policy so practical and satisfactory. Methodism is never nervous about the closest affiliation with other church bodies seeking the same ends. Sure of God and deeply set on serving men, Methodism hails with heartiest welcome whosoever will join her in bringing needy men to a pardoning and purifying God. In these later days, when the folly of divided ranks and divisive effort is registered in the comparative futility of all the churches in meeting the intrenched evils of the city and the scattered needs of the country, the Methodist Church is more eager than ever to join forces with all like-minded Christians to meet the total task — needing, as it does, the resources of all Christly men. The sad experiences of the allies under different commanders with no unifying center in the earlier years of the war, has not been without its effect on the church's thinking.

Methodism's native hospitality of spirit has been quickened. Eagerly she welcomes the federation of the churches in America; gladly she gives herself to joint programs of local service. With wistful anxiety she looks for the opportunity to commingle her activities with those of all her sister communions in an "interchurch movement" that thus the religious mind of the community may be brought to bear upon the deep needs and distresses, the want and woe and sin of the community.

For Methodism's instinctive belief is that the divided ranks of Christendom can never be brought together by being invited to set aside cherished beliefs nor by paring down of doctrinal standards. Nor can much be done by sameness of ritual forms. The better way, she thinks, and perhaps the only way Christians will come together into the "unity of the spirit and the bonds of peace" is by giving themselves to correlated sacrificial effort to serve mankind. It is the very essence of Methodism's creed that the resources of the gospel of Christ are adequate to the needs of man if only they be released. Her prevailing attitude, therefore, is one of ready comradeship in those great programs of evangelization and human betterment which are increasingly challenging the attention of our day.

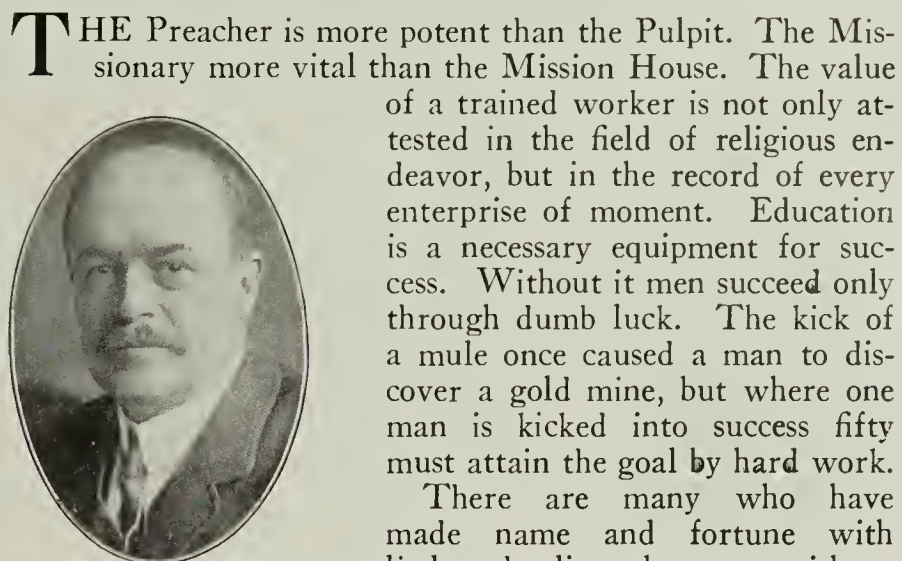
Notably, also, does all this find expression in the foreign mission fields. Here, facing the solid phalanxes of the Moslem and Pagan world, the separate divisions of the Christian army have been compelled to come together and by union of effort to conserve their strength, widen their undertakings, and, above all, to achieve the moral impressiveness of a united front.

Union universities in China, union hospitals, dispensaries, orphanages, presses, and secondary schools in many fields; allotments of territory to be cultivated by the various denominations in the Philippines, Mexico, South America and other fields, are all co-operative movements in which Methodism holds a foremost place.

Her dream is not of "corporate union," beating life down to sameness of outer form or symbol of ritual or creed, but that vital union of correlated effort whereby the whole strength of the church of Christ shall be applied to the whole task of the world's redemption.

Educational Problems and Methodism

By A. W. Harris



THE Preacher is more potent than the Pulpit. The Missionary more vital than the Mission House. The value of a trained worker is not only attested in the field of religious endeavor, but in the record of every enterprise of moment. Education is a necessary equipment for success. Without it men succeed only through dumb luck. The kick of a mule once caused a man to discover a gold mine, but where one man is kicked into success fifty must attain the goal by hard work. There are many who have made name and fortune with little schooling, but not without education. Many who believe education is unnecessary for business, do not discriminate between education and schooling. The difference is vast. George Washington was not college trained, but he was educated. He was a surveyor. Like other professional men of his day, his training was acquired by personal experience. His knowledge of strategy and his papers as President are further evidences of education.

Lincoln never went to college, but he was the intellectual superior of most men who do go. He had little help, few books, but a great deal of grit. His chief sources were the Bible and Blackstone. If all boys were like Lincoln, the loss of all our colleges might not be irreparable. Since they are not, they must be shown the way to education. The school is merely the signpost on the road pointing out the way, which might otherwise be difficult to find. It took centuries to create an alphabet when no one had broken the road. Though a boy in knickers may easily acquire a working knowledge of arabic numerals, yet there was a time when what he does so simply, taxed all the ability of able men.

Schools develop leadership. There is no way of making a leader as easily and as surely as by the systematic instruction of a great teacher. Is it not significant that Jesus was called the Great Physician Who made men sound and the Great Teacher Who made men understand?

When the United States entered the war the government turned to the colleges for men to organize resources, to increase production, and to speed up activity in every line. Professors were mobilized. Those who remained at their schools taught the men of the Student Army Training Corps. Not only the faculties, but one hundred and fifty thousand young lieutenants and ensigns, men who took their companies "over the top," who flew aeroplanes and manned submarine chasers, were college men.

The war is over. We turn our attention from killing men to saving men. We went into the war with no thought



of gain. Now we go for conquest; the conquest of the world for Christ. The need of a vast, trained army of missionaries, preachers, and laymen with a Christian education, is great. The Centenary reminds one of Kipling's "far flung battle line." Men must be recruited for the foreign field. Many are wanted in the needy places at home. The schools will create the leaders, train the workers. The mission fields will give them opportunity.

WORLD PROGRAM FOR

The Centenary might have been celebrated as some other anniversaries have been celebrated, by a great meeting under the trees, when distinguished representatives of the Church would have delivered strong addresses, recounting the history and achievements of American Methodism in the mission fields of the world. These addresses could have been preserved in a bound volume, and would doubtless have been of more or less interest to the research worker who delves into the embalmed literature in our great libraries.



It seemed fitting, however, to the leaders of the Methodist Episcopal Church South and of the Methodist Episcopal Church to commemorate the Hundredth Anniversary of the founding of our missionary work by a careful study of the whole missionary problem both at home and abroad, and by an attempt to build a world-program for American Methodism. The result is that the Centenary surveys have been compiled. Back of these compilations, as represented in the bound volumes, are the detailed facts, carefully classified and cross-referenced, so that it is possible to find out just what is being done, and what in the judgment of the leaders ought to be done, in any district of the world where Methodism is at work.

This is the most gigantic piece of world-program building ever undertaken in the history of the Christian Church. It involves the strategy of location, the strategy of occupation, the strategy of movement, expressed in national and continental terms. On the home base side it involves the whole question of munitions and of men, and the development of enormous reservoirs of power which would make world-conquest possible.

In building this world-program our horizons have been lifted. The Methodists in the North have learned about great mission fields strongly occupied by a sister church concerning which, until the Centenary came, they had little or no knowledge. The Methodists in the South have had new visions of possibilities of work in Europe, in India and in other lands where, until the Centenary came, few realized that Methodism had any great responsibility. Thus world-program building for American Methodism has resulted in united strategy of leadership and of a pro-

METHODISM---by S. Earl Taylor

gram which will make possible easy transition when the two churches shall unite.

American Methodism has been at school. Some of us were assigned to the study of a rural church; some of us were assigned to a study of a down-town parish; some of us gave consideration to the requirements of a pioneer school and church in the heart of the Congo; some of us were assigned to the tasks of collecting the general facts of home missions and foreign missions, and to a few was given the still larger task of mastering the questions involved in international relationship.

This combined study has brought a clear conviction that a world-program for the Church of Jesus Christ must be broader than a Methodist program. While the most vigorous conservation and extension program of the Centenary will be carried out under denominational auspices we have come to see that each of the great Churches which bears His name has a part in bringing about the glorious day when the kingdom of Jesus Christ shall be established throughout the earth. All have come to realize that the magnitude of the undertaking --- involving problems of human relationship and welfare larger and more difficult than have ever yet been considered by any peace conference --- calls for a strategy of combination, co-ordination and readjustment no less than that which made the Allies triumphant in the great war.

The Centenary, therefore, naturally and necessarily leads the Methodist host to the larger indications of a world-program to be prepared under the auspices of the Inter-Church World Movement, and it is cause for gratitude that the expert leadership developed in making our own surveys is available for co-operation with the leaders of other forces in building a program which will be truly world-wide.

An interesting thing about world-program building is that the work is not finished when the plans are made and the blue prints drawn. For while we deal with brick and mortar, and with all the elements which make up the physical side of human society, we deal also with the human soul, and with mighty spiritual forces which are unseen but eternal. The world-program of today will be but the beginning of the larger world-program of tomorrow.

Secretaries, Methodist Episcopal Church, South



1 W.W. PINSON



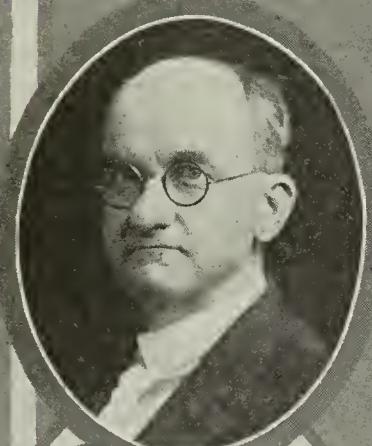
2 E.H. RAWLINGS



3 MABEL K. HOWELL



4 ESTHER CASE



5 O.E. GODDARD



6 MRS. R.W. MACDONELL



7 MRS. J.W. DOWNS



8 C.G. HOUNSHELL



9 E.B. CHAPPELL



10 MRS. H.R. STEELE



11 CHARLES D. BULLA



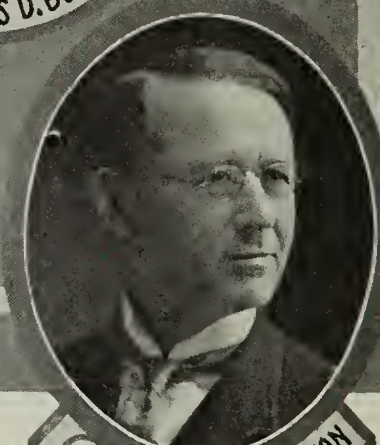
12 H.A. BOAZ



13 F.S. PARKER



14 LUTHER E. TODD



15 STONEWALL ANDERSON

1. General Secretary, Board of Missions.
2. Secretary Department of Foreign Missions, Board of Missions.
3. Secretary Department of Foreign Missions, Board of Missions.
4. Secretary Department of Foreign Missions, Board of Missions.
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8. Secretary of Education, Board of Missions.
9. General Secretary, Sunday School Board.
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12. Secretary Board of Church Extension.
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11. Associate Executive Secretary, Home Missions and Church Extension.
12. Superintendent Department, City Work, Home Missions and Church Extension.
13. Superintendent Department Frontier Work, Home Missions and Church Extension.
14. Superintendent Department Evangelism, Home Missions and Church Extension.

15. Superintendent Department Publicity, Home Missions and Church Extension.
16. Superintendent Department Rural Work, Home Missions and Church Extension.
17. Corresponding Secretary, Board of Sunday Schools.
18. Corresponding Secretary, Board of Temperance, Prohibition and Public Morals.
19. General Secretary, Epworth League.
20. Corresponding Secretary, Board of Conference Claimants.
21. Superintendent Department Church Extension, Home Missions and Church Extension.
22. Corresponding Secretary, Freedmen's Aid Society.
23. Corresponding Secretary, Freedmen's Aid Society.
24. Corresponding Secretary, Deaconess Board.
25. Corresponding Secretary, Board of Education.
26. Associate Secretary, Board of Education.

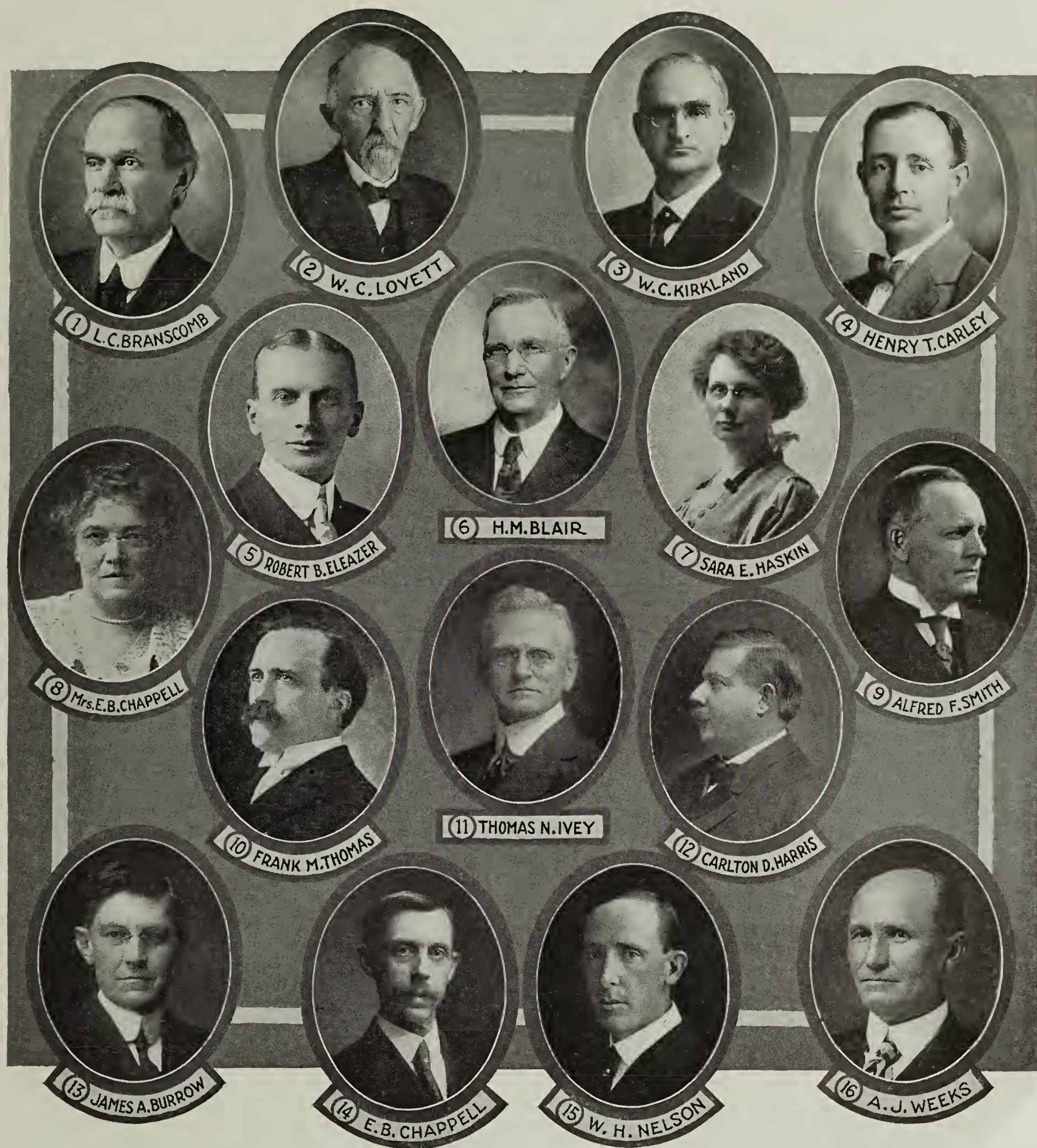
Editors, Methodist Episcopal Church



1. Book Editor, New York City.
2. Methodist Year Book, New York City.
3. Sunday School Publications, Cincinnati, Ohio.
4. Methodist Review, New York City.
5. The Christian Advocate, New York City.
6. Pittsburgh Christian Advocate, Pittsburgh, Pa.
7. Western Christian Advocate, Cincinnati, Ohio.
8. Christian Apologist, Cincinnati, Ohio.

9. Northwestern Christian Advocate, Chicago, Ill.
10. Central Christian Advocate, Kansas City, Mo.
11. Pacific Christian Advocate, Portland, Oregon.
12. The Epworth Herald, Chicago, Ill.
13. California Christian Advocate, San Francisco, Calif.
14. Methodist Advocate-Journal, Athens, Tenn.
15. Southwestern Christian Advocate, New Orleans, La.
16. Zions Herald, Boston, Mass.

Editors, Methodist Episcopal Church, South



1. Alabama Christian Advocate.
2. Wesleyan Christian Advocate.
3. Southern Christian Advocate.
3. New Orleans Christian Advocate.
5. Missionary Voice.
6. North Carolina Christian Advocate.
7. Young Christian Worker.
8. Missionary Voice.

9. St. Louis Christian Advocate.
10. Methodist Quarterly Review.
11. Christian Advocate.
12. Baltimore Southern Methodist.
13. Midland Methodist.
14. Sunday School Editor.
15. Pacific Advocate.
16. Texas Christian Advocate.

The Fire of Foreign Missions

By Frank Mason North

THERE is fire in the heart of the Centenary. It is the missionary passion. "The eleven" first felt it—that



group of Christian missionaries who, on the mountain in Galilee "where Jesus had appointed them," heard Him say, "Go ye, therefore, and make disciples of all the nations." When, after the wonder of Pentecost, the members of the church at Jerusalem were scattered abroad, as embers blown by some mighty rushing wind, strange fires were lighted

"throughout the regions of Judea and Samaria." In Paul the inextinguishable passion became an irresistible purpose, urging him to add journey to journey—to Asia Minor, to Macedonia, to "Rome also," to Spain, "to the regions beyond." The early church was a missionary church.

In the scriptural faith and primitive experience of John Wesley the passion for winning men to Christ was the burning center. At one, in this essential fact of experience, with the true disciples of every name through the Christian centuries, the early Methodists in England and in America were urged as by a divine force into the prisons and the coal-pits, "o'er moor and crag and fen," through forests, over rivers and oceans, into the wilderness into the dark places of great cities, to find the men to whom by their hand and voice the messages of the Saviour were sent. The validity of the commission of American Methodism is tested by this fire. Its ranking credential is not tradition, discipline, efficiency, method, creed, but flame. When, in the missionary century whose end we celebrate, the hearts of the people have shared in our Lord's compassion for the multitudes, the church has been vital and victorious. The decades which have been marked by low fires have invariably shown dim faith and slackened speed.

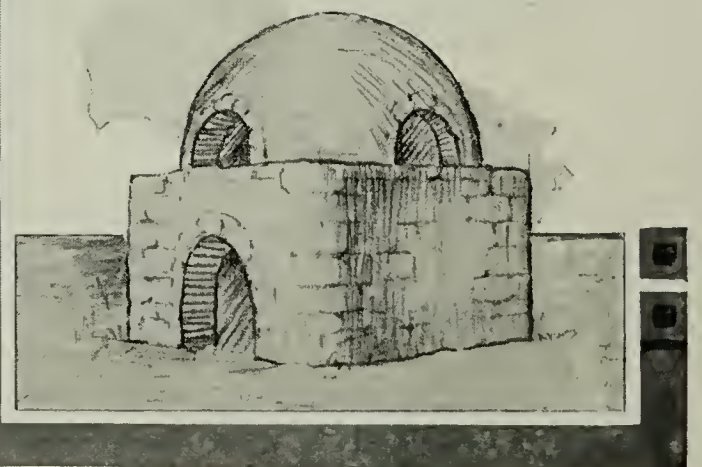
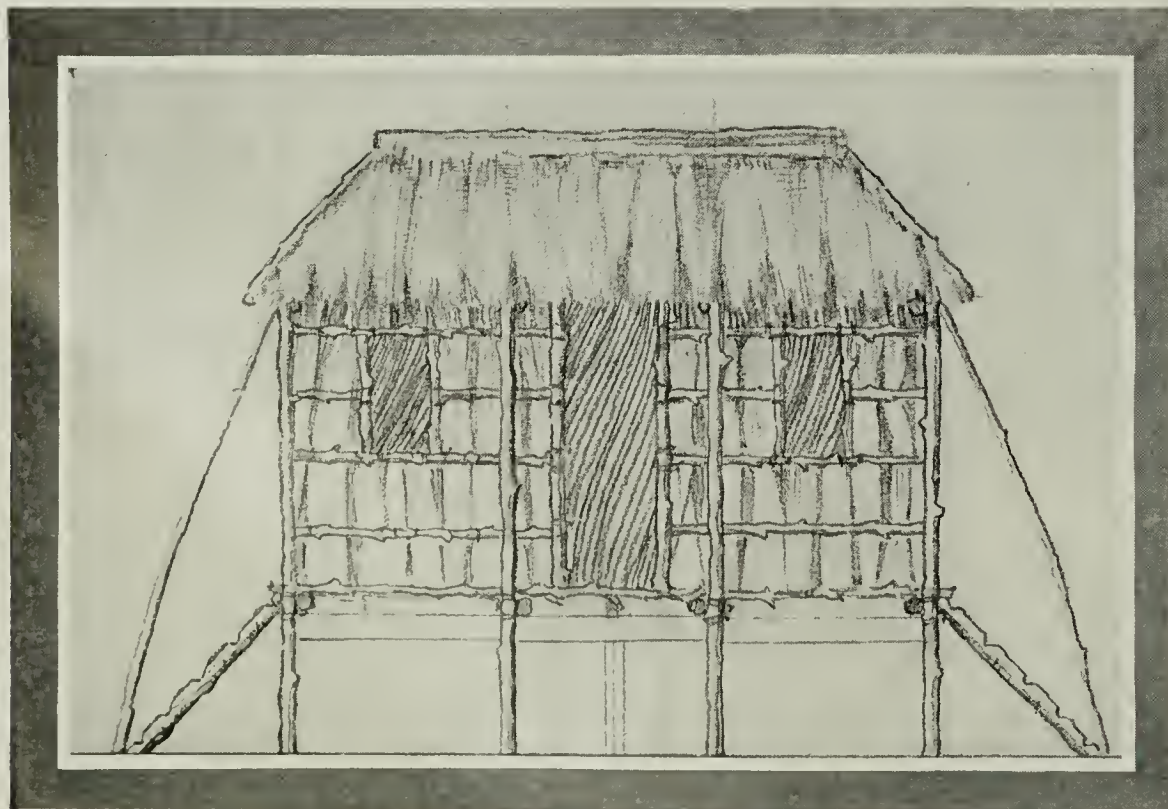
The passion for winning men to Christ has put new light and power into the familiar term "foreign missions." Either

the whole world is at our doors or we are at the open doors of the whole world. Invention and discovery with the scientific use of their results have worked mightily toward reducing the world to a neighborhood, but to this end love has done more. To a conquering church with compassion in its heart latitude and longitude count little. It understands that maps are not ends in themselves. They are not people; they simply show where people are. It is not to "foreign" nations that our messengers go—it is just to "other" nations. Long since the barriers of time and distance became fairly negligible; it is now the barriers of language and race, of cult and custom, which we are seeking to cross. The fires of love have burned a new meaning into the word "foreign."

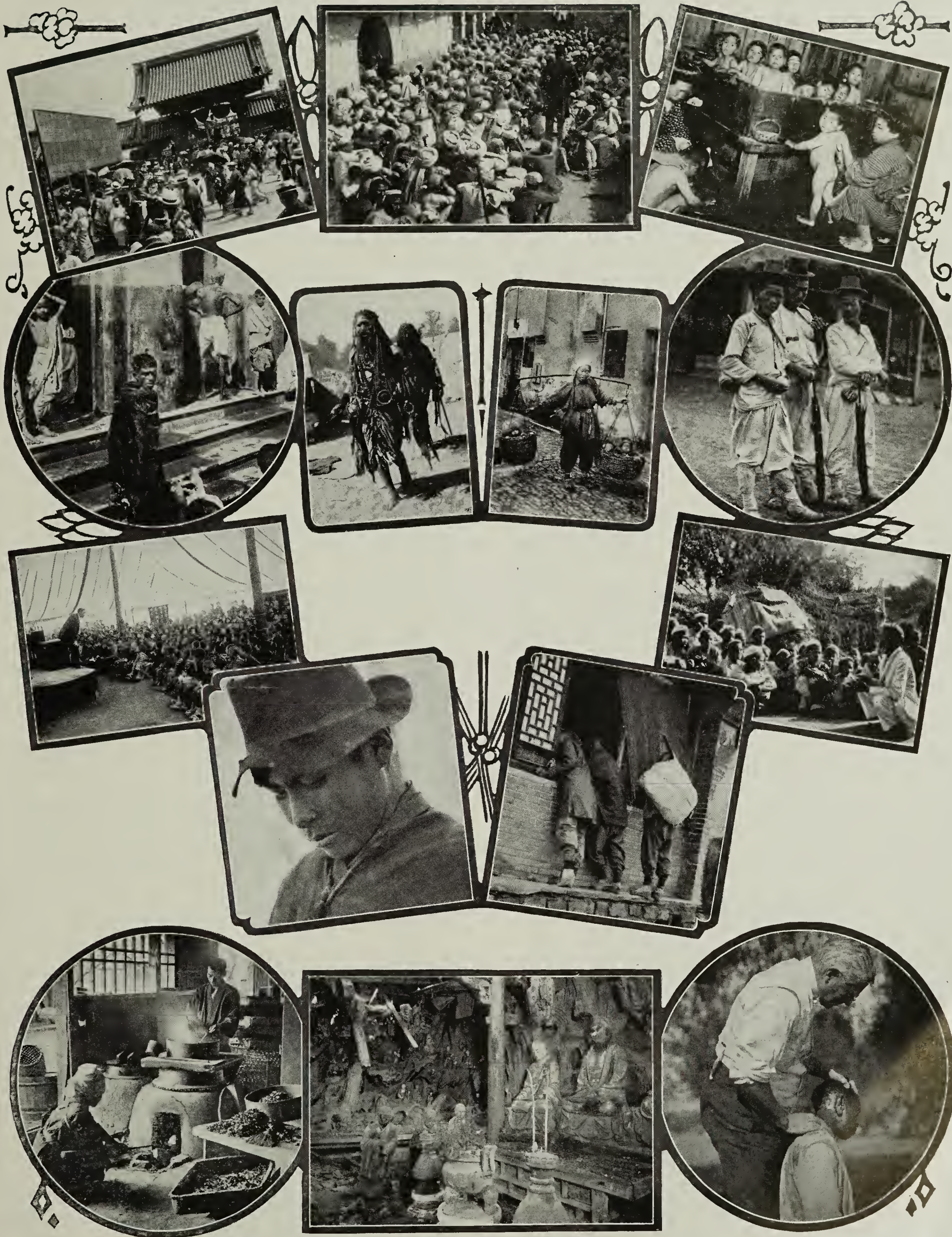
And they have illumined the word "missions" with a new, radiating light which is penetrating everywhere. Here is not the narrow, pale, technical evangelism, sacrificial but hopeless, which even some forward-looking men have thought missions to be. Rather is this the world enterprise, a program for humanity, the evolution—the unrolling—of the kingdom of God on the earth, the expression of God's great wish for the race. "Foreign missions," then, as this Centenary defines it, it is simply the movement of the people of God with hearts aflame out toward other peoples who are still waiting to hear that the kingdom of heaven is at hand.

At well-nigh every strategic center of the world's thought, at every crossing of the highways of human life, stands now the missionary. Through the years great-hearted men and women, who have "counted not their lives dear unto themselves," have turned undaunted faces to the challenge of the world's need and have broken through its walls of darkness with the light in their own burning hearts. What the few have seen has now with ever broadening horizons revealed itself to the steadying gaze of the church's multitudes. The vision has not only fired the imagination, it has fired the heart of the people. May Methodism henceforth be ever known as the church of the burning heart! From the heights of this Centennial celebration the church surely looks out, not upon a province, a nation, a hemisphere, but a world. She has approached this mount of vision through the paths of happy sacrifice, of joyous service. She is hungry for achievement. The sense of world enterprise thrills her.

Let her be well assured that the passion in her soul is the fire of the Spirit of God, that He who inspires her faith and calls her to a world-conquest, by whose love she is constrained, is none less or other than her crucified, risen, ever-living Lord.



Scenes in Lands Across the Sea



Overseas Problems

By W. W. Pinson

THE world war has brought the Christian Church face to face with her world task in a new and startling way.



The nations and races of the earth have opened their hearts to each other as never before. The frontiers of indifference and of prejudice have faded from the map of the world and in the white hot forge of war the world has been welded into a neighborhood. This demands the making of the world into a brotherhood. We have learned in the revealings of a great tragedy that to make the world a safe place in which to live we must make every part of it

safe. So long as there are plague spots of unright and ignorance and anarchy anywhere, there will be danger everywhere.

This brings to Christianity the challenge of the centuries, and American Christianity in particular.

The first problem confronting us is one of superior strategy. We cannot think of any country now in relation to its own needs alone. We must think of each in relation to the spread of the kingdom. This is especially true of Europe. The Gospel came to us from Europe. It must go back from us by way of Europe. Let any one take the trouble to study a map of the East and trace those lines of influence that bind the countries east of the Mediterranean to Europe, and he will understand what we mean. He will find that the near East, far East and Africa are so bound up with the politics, the education, the commerce and the religion of Europe that it will be difficult, if not well nigh impossible, to counteract or to control those influences. Our only hope is to so dominate them with the Gospel that they will help and not hinder the kingdom. We have been saying "Save America to save the world"; we must now say "Save Europe to save the world" — not in contradiction but with equal truth. There lie dormant great missionary forces waiting to be harnessed and there originate also forces of evil that must be eradicated. Until this is done the crowning day must wait. The Macedonian vision has appeared again. This time it faces Westward. To Paul it faced Eastward, pleading for the Gospel to come over from Asia. Now it calls on America to come over and carry the Gospel back Eastward by way of Europe, and thus help them in the delayed fulfillment of the pledge of the Christian centuries.

The problem of a right approach to the people is not inconsiderable. The people are not pagan. They have back of them a long line of Christian tradition and of proud civilization. They must be approached with this in view. The attitude must be that of the helper rather than the teacher. The priest must be lost in the brother, and the ecclesiastic in the man.

We must go not only as bearers of glad tidings but in the capacity of discoverers in search of every nugget of gold amid the dross. We must recognize and utilize every good influence and every spiritual force, and supplement and fortify every form of moral uplift. Thus will we be welcomed and what we bring will be multiplied by what we find.

Our aim must be not simply to interpret Christianity but rather to apply it. Its light should shine because it burns in our lives and flames up in Christly deeds. There is again a situation in which the Master will be seen and welcomed as he goes about doing good.

Our great overseas problem is that of Cooperation. A divided Protestantism will make a sorry appeal if it cries its confusing shibboleths on the streets and rends the seamless



robe in its competitions and contentions. It will need the combined resources and the undiluted influence of all Protestantism to meet and master the situation. We must repeat the history of the allied strategy that won in the war by subordinating individual and national ambitions to military success.

There is also the problem of adequacy and efficiency. No small half-hearted and hesitating program will succeed. There must be a breadth of policy and plan, a scale of equipment and a strength of leadership that are worthy and commanding. This will mean men and money on a scale we have not been accustomed to, but it will also mean quicker and more satisfying returns.

Another problem is that of immediacy. The opportunity will not wait. The fresh furrows turned by the plowshare of war should be planted with the good seed of the Kingdom now. The stricken heart of the people is crying for healing and hope. "A civilization that required three thousand years to build is to be rebuilt." Reconstruction must begin at once. Once it has been begun and once the processes have become fixed, the task of changing it will be hard. Every day's delay increases the difficulties and multiplies the problems.

The Centenary leaders have faced this challenge and have determined to join the forces of American Episcopal Methodism in a thorough-going, forward-looking program of social, moral and spiritual reconstruction in the war-torn countries. The two bodies have, through regular appointed deputations, made a survey of the conditions and have asked their bodies for some ten millions for this purpose. The providence of God timed the Centenary in conjunction with this crucial hour.

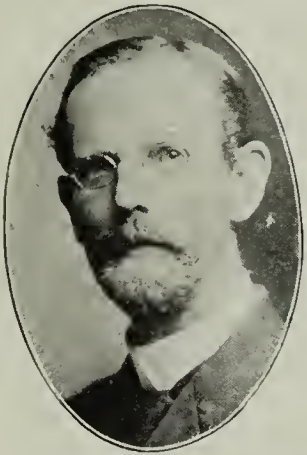
This is an indication that He wills that Methodism should not falter nor hesitate but should take her full share of this great task. We helped win the war that made the world safe for democracy. We should do no less than help win the greater victory which is to make democracy safe for the world.



The Centenary and the War

By *Walter R. Lambuth*

THE world war has brought tens of thousands of men into a realization of the imminence of God in the individual life, in human consciousness and in human affairs. Ours is no absentee God. Neither will He be pushed out of men's thinking. In Him we continue to live and move and have our being.



The Centenary has brought to us a great task. In its acceptance we have realized that we need divine power added to human effort. For a world task we need a mighty God. We have a mighty God who has taught us, in these last days, to think in continents

and in terms of nations to be redeemed. He helped us to win the war for liberty, for righteousness and for world peace, and now, in Christ's name, we gird ourselves afresh for the world's evangelization.

The war and the Centenary have brought us into a new and enlarged sense of brotherhood, wider, deeper and more significant than any we have had in our conception of life and of duty. We were once concerned about our privileges. Such thoughts we have flung far away from us. We now dwell, not upon our privileges, but upon our duties. Opportunity still kindles the fires of enthusiasm, but underlying opportunity there is a deepened sense of responsibility which has wrought in us an unshakable purpose. The gospel of vitalized truth and of man's triumph over nature; of divine grace, full and free, for every unsaved soul, and of God's glory in redemption through His beloved Son, the Savior of the world, must be, shall be preached to every creature. This is our great commission and our determining purpose.

Even the nations have come to realize their place in this great brotherhood. The peace conference, in its discussions and findings, has recognized the obligation of a civilized nation to be its brother's keeper regardless of race, of class or of color. What is this but the spirit of missions transmuted into the spirit of national service? It is a great step toward a Christian internationalism which will cement by maximums rather than by minimums, the bonds of a world brotherhood.

The Centenary has a time element which must be interpreted in the light of Providence. God's purpose, in revelation, and in history, runs through all His dealings with mankind. He leaves man to lay plans, but He times events and as the great Master Builder gives them shape. The coming of the Centenary, at the close of the war, will make it a powerful factor in keeping the soul of the world alive. War puts a strain upon faith, upon judgment, upon the spirit of justice and upon civilization itself. Christianity with its idealism and altruism, its program of service and its spirit of sacrifice arrests attention, raises moral issues and creates a common conscience. When moral issues emerge, men must take sides. When the conscience of the people is stirred, great moral upheavals will follow, and reforms take place. Under the leadership of the Holy Spirit, in this missionary movement, we may expect a deep and widespread awakening and a mighty work of grace. In the rediscovery of God, man discovers himself, and the church is aroused to her mission.

Missionary revivals have followed great wars. Missionary societies have sprung up in their wake, and new missions have been planted at home and abroad. It was not the war — God forbid such a thought — but the heroic sacrifices made, not the strife but the suffering, the silent heroisms and the intercession of broken-hearted men and women who

have turned to Christ as the only hope of sin-stricken humanity. If the Centenary is to be permanent in its influence and fruitage its roots must strike deep in the soil of humility, of repentance, of unconquerable faith, of a sound mind, and of that love which recognizing man's desperate need, over-leaps all barriers, knows neither distinction of class or creed, and which as a motive is big enough to float a life, to float ten thousand lives, to float a world.

The church in this movement has launched its greatest crusade, "The Centenary is Methodism's moral equivalent for war." The hosts of evil are arrayed against us, but in general Petain's immortal words, as he stood at the gate of Verdun, "They shall not pass!"

The church finds its supreme opportunity in the Centenary. The days we have passed through were critical days for civilization. Militarism like a leopard was at its throat. But the days before us are more critical. There is less of the spectacular but more of the real, as that real concerns the fundamental interests of humanity. In the war, autocracy and democracy were at death grips. Serious enough, for it meant the slavery or the freedom of mankind; but the greater struggle in which we are engaged involves the unlosing and ultimate triumph of those spiritual forces which must overwhelm the powers of darkness, enthrone the truth, build Christian manhood and womanhood, and establish the kingdom of God. In all this mighty conflict the spirit of a Greater Leader is with us. In His name we share, from this great hour, in duty and in danger, in privilege and in obligation, until the task is finished and the war for the redemption of man and of nature is won.

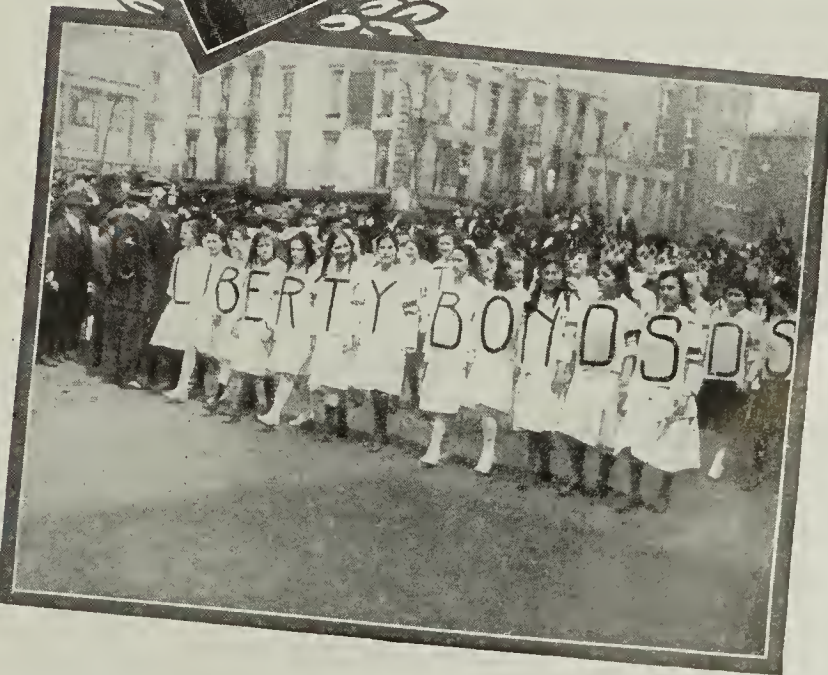
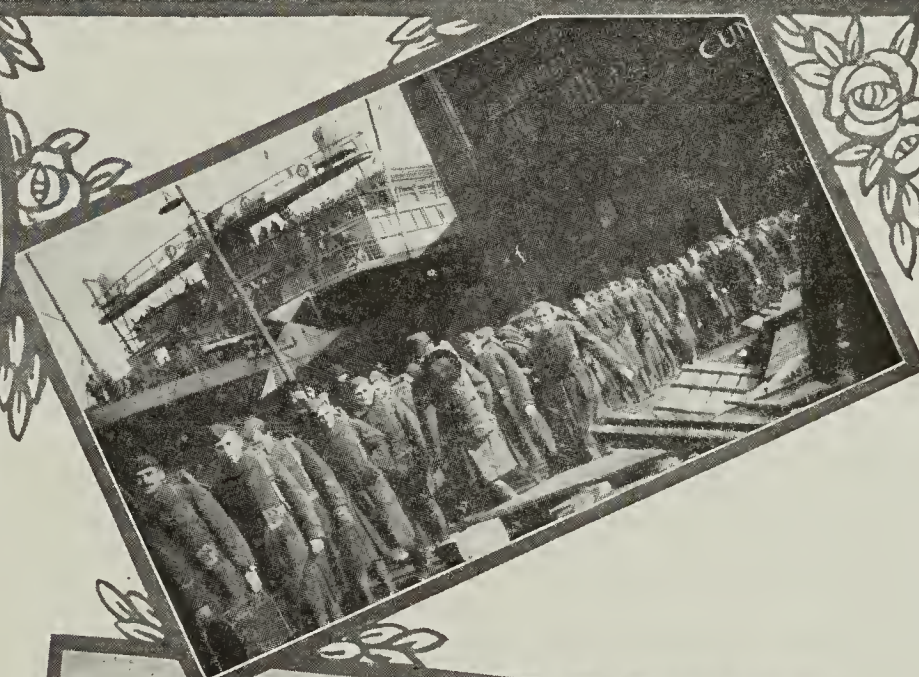
The Centenary comes in as the old order changes, when new strategic centers like Constantinople and Odessa, Jerusalem and Bagdad are to be occupied, and new areas, such as Russia and Siberia, Messopotamia and Arabia are to be evangelized. How significant the furrow which has been plowed straight through the heart of Europe and of the Mohammedan world! This missionary campaign comes at an hour when the need of humanity is deepest and when its cry has been the bitterest, but it also comes when the tides of sympathy are highest, the spirit of liberality at its fullest, the prayer spirit richest and when opportunity is written in world terms. America was used of God to help save France and to insure the safety of Europe and of civilization. Now for the conquest of the world, not so much for the sake of civilization but for Christ.



Showing the Need for Reconstruction



They won the war—We must win them



If Methodism Fails

By Theodore S. Henderson

“AMERICA has the gift of the souvenir. America has never forgotten.” These were the thrilling words



which a French government official said to the deputation of American Methodism in France. Recalling with evident emotion the days when France assisted in nursing the infant Republic of America to a vigorous life, this official proudly recognized that this infant Republic, now grown to virile manhood, did not forget her old nurse when she was in dire trouble. Has America “the gift of the souvenir,” does she forget, can she say: “Oh France, fair France,

may my right hand forget her cunning and my tongue cleave to the roof of my mouth if I forget thee?”

America has been God’s prophet in Europe of international good will. The varied voices have jarred at the Peace Conference and at times seemed like strident screams of unalloyed selfishness. Political and social interests have clashed and have nearly smashed the hope of world federation. National groups struggle for economic and military supremacy with territorial expansion as justifiable honorariums, but above all the din of selfish clamor America’s voice has been heard calling for fraternity and fellowship among all the nations, on a Christian basis.

America owes Europe whatever God has given America, on the Christian principle that having received any good from anybody anywhere, we owe it to everybody everywhere. Little wonder that Mr. Wilson said in defending the world demand for a League of Nations led by America, “If America, at this juncture, should fail the world, what would come to the world? America is the hope of the world.” It is truer now than when he said it. America owes every good thing which God has entrusted to America. America must pay her debt to Europe. God expects it. God requires it if America is to be Christian. If America fails, God will raise up a nation that will not fail.

If Protestantism fails Europe in this tragic hour of her religious need no such chance will come again in a thousand years. American Protestantism is on trial. American Protestantism is the only religious hope for the continent of Europe. England is crippled for men and money. England does not ask help for herself. England fought for democracy while America talked. England wrought while America wrote notes. England is impoverished, but with head unbowed. She will meet her world responsibilities in her colonies for Christian expansion, but we dare not ask more from her. She cannot be asked to take the added burden to reconstruct the religious life of the continent of Europe. That is the task of American Protestantism. If American Protestantism fails Europe is doomed.

American Methodism must lead American Protestantism in Europe. God has providentially placed American Methodism in many of the strongholds of Europe. In nearly every warring nation Methodism is intrenched. Will Methodism dare to look into the face of God with the confidence of her Master and say, “Father, the hour is come.” The world’s hour is here.

The Joint Centenary of American Methodism could not have been better timed if its leaders had studied the calendar for five hundred years. Reconstruction is at the heart of the program of the Methodist Centenary. Vigorously and vitally applied in Europe it will rebuild the wasted villages, revive the shattered hopes, re-unite the scattered families and restore the bruised life of battle-ridden and shell-scarred Europe. Not only must houses be rebuilt; lives must be remade. Not

only must school houses be rebuilt and resumed; education must be transfigured with spiritual ideals. Not only must village life and custom be renewed but dead hopes must be resurrected. Methodism dare not do one without the other. She plans to do both in her reconstruction program, made possible by the gifts of the Methodist Centenary. Methodism has the message for permanent reconstruction. Her interpretation of the gospel is the practical test of God in the personal life. Methodism depends not on ecclesiastical tradition for its power, nor yet on the millinery of excessive ritualism, nor yet again on the verbal accuracies of a credal statement. All these may exist and the Church be dead. Methodism sings her song of personal deliverance, both as a challenge and a test.

“He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me.”

The accent is on the personal problem. The test is in the personal life. Therefore it was not strange for a French statesman to say to our representative, “we know your Christianity and are not afraid of it. God, immortality, duty; these were the three big religious ideas which captivated and captured our soldiers in the trenches and in the camp. Methodism makes these truths live in her message. Methodism sends a man from the University, from the farm, from the store, from the trenches, and from the factory into God’s laboratory and fearlessly says, put these ideas into the test tube of your daily life, try them. You need not argue, you need not analyze, you need not explain. Test them, try them out.”

Methodism has the method of permanent reconstruction. Her evangelicalism finds expression in social welfare. True to her credentials Methodism affirms that social welfare which does not find its source in personal contact with a living Christ is impotent, and Evangelicalism which does not have fruit in social welfare barren. No church can make any worthy contribution to the permanent reconstruction and the life of Europe which does not face fearlessly the social facts of a broken continent. If ever it were true anywhere that “we are guilty of each other’s sins; and the gospel which is to save us must save us together.” It is true in Europe. Wherever American Methodism goes in Europe it was agreed by the commissioners sent to Europe “that the standard of the church center which we shall seek to establish shall include always in one community of work the ideal of spiritual worship and the equipment therefore, and the provision and program for community service with the purpose of bringing the people to the higher life of the spirit by sharing with them the experience and fellowship of the common life.”

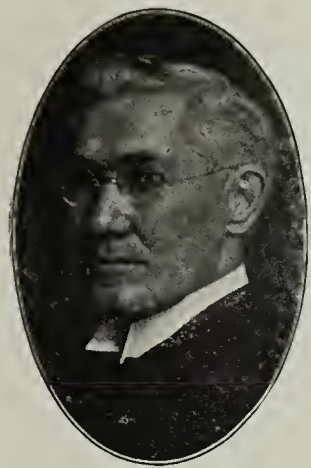
Methodism has the spirit requisite for permanent reconstruction. Said a prominent government leader to our commissioners: “We need an ambitious church.” What he meant by that was that none but a church which loved to dare bold things for God could win in Europe. American Methodism delights to live generously for God. We are a militaristic church. We take holy pride in the truth that we are a militant church. Our founders, John Wesley and Francis Asbury were militant men of God. None other are their worthy successors. We dare to enter the hardest places in Europe.

American Methodism expects to invest not less than twenty million dollars within five years for the reconstruction program in Europe. When that is done Methodism will only meet her share of the task. American Protestantism will follow with her full share of the reconstruction obligation. But if American Methodism fails, American Protestantism will fail. Then America will fail and God will be broken-hearted. Brooding over American Methodism in this crucial hour is the Son of God saying, “I have prayed for thee that thy faith fail not.” Never yet have we failed. The answer must go back to our ascendant and triumphant Lord, “We will not fail Thee, O Victorious Christ.”

Unification of American Methodism

By John M. Moore

AMERICAN Methodism has no heart to defend any longer the existence of 16 independent Methodist bodies



in the United States, with no strong religious, political or social reason for the continuation of such divisions. "Why do they not get together?" The answer is, "How?"

Methodists have always had oneness in the essentials of church life and thought, and that has made it necessary in their rivalries for them to stress instruments of polity, sectional prejudices and racial attitudes. These now rise up to create a perplexing task for those appointed to find a method

for doing what practically all would rejoice to have done. Methodists have had "spreading scriptural holiness" for their main business, but law making and machinery construction have been a strong side line. How now to make the machinery for a united Methodism that will not scrap all that of the bodies entering the organization, and disregard the pet prejudices of the long-ago leaders, is not an easy matter.

Unification went far on the way when it was clearly seen that neither church has a system that is equal to a practical administration of a combined, nation-wide Methodism. Some do not see that yet, and these are they who are now holding down the speed of the negotiations. Just as the recognition of states was the prerequisite to the formation of the American Union, and just as states are essential now to a satisfactory and adequate administration in the nation, so regional areas with administrative functions are essential to such a nation-wide church as united Methodism would be. This was made in the beginning a "basic principle." This republic is not suffering in its unity because of the state system. In fact, unity prevails because of the state system. The unity of American Methodism will all but necessarily depend upon some such system for its consummation and then for its continuation. Such a system has been indorsed by the General Conferences of the two strongest churches and is the basis of the present negotiations. While some difficulties have developed in fitting up the Regional Conference, defining its powers, scope, and boundaries, and its relation to the General Conference, yet these have been gradually dissolved, and there is every reason to believe that all will be fully removed.

There is a difficulty in the way of unification which no one has yet seen how to remove, and here unification halts. Negro Methodists are 1,850,000 strong, but they are in four groups; three independent bodies with 1,500,000 and the Methodist Episcopal Church with 340,000. One of the independent bodies, the Colored Methodist Episcopal Church, with a membership of 290,000, has close relations with the Methodist Episcopal Church, South, which neither church would have destroyed. These four Negro groups are in all parts of the South, and the Southern white people know no distinction among them, but help all as occasions arise, although the Church, South, makes special appropriations to the Colored Methodist Episcopal Church. No one would indorse the disruption of these relations nor the lessening of the ties that exist anywhere between white Methodists and Negro Methodists. This is what makes the negotiations difficult. Constructing a plan for putting the two churches together is the only task committed to the Commissioners, but an agreement that left fifteen churches instead of sixteen, and keen rivalry, altar against altar, and race unpleasantness if not suspicion, would fall short of the goal.

There are 1,500,000 Negro Methodists in the United States in seven of their own bodies. There are 340,000 Negro Methodists in the Methodist Episcopal Church. There are 6,000,000 white Methodists in various bodies. What is the unification sought? There might be three plans. First, that all the Methodist Churches, White, Negro and mixed be formed into one organization. Such a plan has not been suggested and is probably not desired by any. The difficulties would seem almost insuperable upon any basis of union which has so far been considered. Second, that of a united white Methodism and another of the united Negro Methodism, with a league of Methodism to connect the two for such cooperation as the work might suggest and require. This plan meets difficulty with the mixed churches. The Negro membership, numbering about 350,000, is there by choice and training, and has constitutional rights which it does not desire to surrender. No one would deny them the right to choose their line of action in working out their Methodist and religious destiny. The third plan is the one that has occupied the thought of the churches up to date. It leaves unification incomplete, so far as its real purpose is concerned. It leaves the seven Negro Methodist bodies to form such a union upon their own initiative and such plans as they may agree upon. The three larger bodies, with a combined membership of 1,500,000, are now in negotiations for union. Then it leaves the white and mixed bodies with a white membership of 6,000,000 and a Negro membership of 350,000 to unite. In this organization the Negro membership would be segregated into churches and conferences of their own, as they are now in the mixed bodies, and would have limited representation in the General Conference. The Joint Commission on Unification has not yet been able to come to full agreement upon the powers of the Negro Regional Conference, or upon the amount of their representation in the General Conference and on the General Boards, and their voice in constitutional matters.

There are divergencies in polity, forms, ceremonies, usages and terminology which require harmonizing, but adjustment in these is not difficult, except to the man who makes convictions of all his opinions. The two outstanding difficulties are as indicated, in the construction of an acceptable, satisfactory and adequate Regional Conference system and in the adjustment of such a general system as will harmonize the relations of Negro and white Methodists to each other, and their relations in their respective groups. Yet it is not unreasonable to expect that unification will be accomplished and in no long period of time. The Regional Conference system is far on in its outlines. When the purpose of the unification is kept constantly in view, the race adjustment will gradually come about. The real issue is the harmonizing of sixteen Methodist bodies, or at least the major six, who are now in each other's way and making for each other friction, unholy rivalries, and causing for the people indefensible divisions. To accomplish this there must be created such ecclesiastical forms as will not allow the race question to be ever on the horizon, causing embarrassment and often bitterness, but which will secure bona fide cooperation of the races and establish and maintain race relations that will be sympathetic and helpful.

Unification is a task not to be relinquished until finished. The new temper of all Methodists and all races is the basis for a new expectation of its certain consummation. All the six major Methodist bodies are now thinking in terms of unification. The Centenary was a glorious experiment in unified Methodist action. The spirit of the times is the spirit of cooperation. Men are finding new ways of working together. The church is made up of such men. The world needs a League of Methodism, as it needs a League of Nations. The beginning should be with the re-grouping in this republic, of our Methodist bodies upon a basis that will be defensible, worthy, and adequate for the service which our nation and the world claim at our hands. This can be done. This will be done. This I steadfastly believe.

Costumes for Celebration Participants



A Centenary Hymn

By Frank Mason North.

Touch Thou, O Lord, the century's crest with light,
Kindle with holy flame our sacrifice,
Unveil Thy glorious purpose to our sight,
Give clearer vision to our lifted eyes.

We hear far down the future's widening way
The springing tread of multitudes made free.
The nations stir as those who greet the day,
Around the world rolls ringing reveille.

Thou seest their toil, though by the world unseen,
Thou hear'st their cry for help, for daily food.
Challenge thy people, Lord, to make more keen
The undefeated quest for brotherhood.

Up from the shadowed lands the murmur swells
Of broken hearts, of discontent, of strife,
Of faith perverted, quickened hope—it tells
The multitudes have felt the surge of life.

Hear Thou, O Lord, and teach Thy Church to hear!
To save the suffering peoples Thou hast died.
Can we who love Thee fail the cross to bear
Since Thou for them and us wast crucified?

Lead on, O Glorious Christ, through lands and years!
Our hearts have caught the sounds of victory.
Before our faith the wondrous day appears
When all the world shall love and worship Thee.

Tune—National Hymn 704, Methodist Hymnal.

The Children and Young People of Methodism

By Edgar Blake

“OH you blind leaders, who seek to convert the world by laboured disputations! Step out of the way or



the world must fling you aside. Give us the young. Give us the young and we will create a new mind and a new earth in a single generation.” These words constitute the challenging conclusion of that remarkable post-humous book, *The Science of Power*, by Benjamin Kidd. It is a cry that is singularly reinforced and emphasized by present world conditions. It is the hour of reconstruction, and now as never before everything depends upon what we

do with youth in the momentous years that are unfolding. The church must lead if the kingdom is to come in this new era and the power of the church lies with the coming generation.

Think of the unmeasured potency of this constituency in both branches of Methodism! There are nearly 53,000 Sunday Schools with 554,000 teachers and officers, and five and a third million pupils and an Epworth League membership of nearly a million in these two mighty churches of Wesley.

The power, however, of this vast army of youth lies not simply in this stupendous numerical showing thus recorded but in the deeper resources latent in every one of these millions of lives. We have scarcely touched the possibilities of youth in all our planning and yet we have had before our very eyes multiplied demonstrations of its hidden power and value to the kingdom of Christ. Consider primarily the glad response on the part of childhood and youth to the call of Christ for the personal surrender of life. For example, in the Methodist Episcopal Church there were reported approximately two million conversions from the Sunday School in the period from 1907 to 1918, and the Methodist Episcopal Church, South, reported 350,000 for the period 1914 to 1918.

Again in both the Methodist Episcopal and the Methodist Episcopal Church, South, the growth in church membership depends almost entirely upon enlistment from the Sunday School until today fully eighty-five per cent of that membership is recruited from this source. In the latter denomination the Sunday School percentage of church membership has steadily increased from sixty-five per cent in 1900 to over ninety per cent in 1918.

So much for the response to the call for enlistment. Perhaps, however, the test is a financial one. Here once more we view the whole hearted consecration of youth. More than a million dollars annually has been contributed for a number of years by the various organizations of young people in these two churches toward missionary and benevolent enterprises while under the call and inspiration of the Centenary campaign they multiplied that figure by at least four. During the stress and strain of the recent war the Sunday schools of the Methodist Episcopal Church gave in addition to all their regular offerings nearly \$150,000 to the American Red Cross and almost \$500,000 for the relief of the stricken people of Armenia, Syria and Western Asia. Similar proportionate contributions were made by the schools of the Methodist Episcopal Church, South, their Armenian-Syria Relief contribution going to nearly \$75,000.

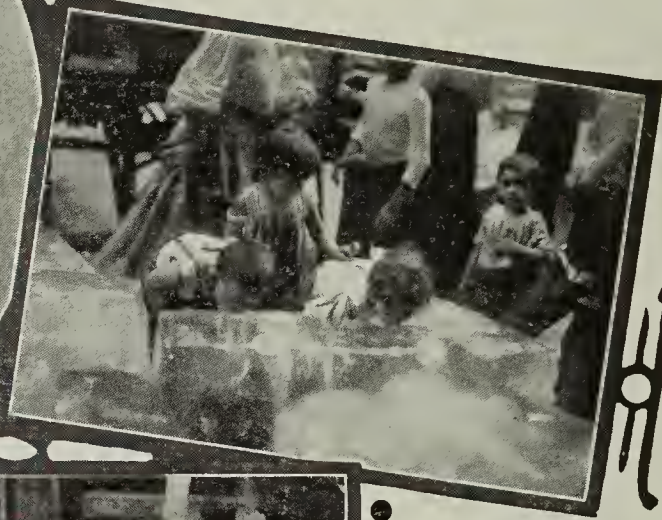
But beyond the personal surrender of life and enlistment in church membership and beyond the sacrifice of material resources comes that highest gift of life itself in practical service for the advancement of the kingdom of God. Here again youth is not found wanting. For the past several

years at the Epworth League institutes of the Methodist Episcopal Church between 500 and 1000 young people have indicated their desire to enlist for life in some form of missionary service. At least ninety-five per cent of the ministers, missionaries and social workers of Methodism are recruited from the Sunday School and the Epworth League. Surely it is amply proven that from the young we can “create a new mind and a new earth in a single generation.”

We face the future. How are we going to deal with our youth and what may we expect from them? For the sake of the world of tomorrow the Centenary movement must be continued and made permanent in the life of the church. This can only be accomplished as we train our millions of children in the ideals, purposes and methods of world redemption. If we fail here the largest results of the Centenary will be forever lost. We have sadly missed our largest opportunity in this field during the years gone by. In view of the fact that twenty million children and young people in these United States are absolutely outside of all institutions for religious education, Jewish, Roman Catholic and Protestant, something of the proportions of our neglect is apparent. With our Sunday Schools annually losing from fifty to seventy-five per cent of their teen age membership we see another aspect of our partial failure. It is, therefore, of supreme importance at this junction that Methodism shall conserve and increase as never before her most valuable asset. For this many facilities are needed — better Sunday School buildings, better organization, better equipment, better literature. Most of all, however, we need leaders and teachers of deepest consecration and most thorough training for the supreme task of Methodism and the kingdom. The call has gone out from the Centenary headquarters of the Methodist Episcopal Church for the 53,000 workers that will be needed during the next four years for the home and foreign missionary activities of the church. A summons for life service likewise comes from the Methodist Episcopal Church, South. Thus probably not less than 75,000 young people will be needed for the immediate program of these two branches of Methodism. These persons must come, if they come at all, out of the Sunday Schools and Epworth Leagues of the church. Who will train them? Here is the challenging task for those who would make life's finest investment.



Children of the Tenements



Children in Foreign Lands



Temperance Reform and Methodism

By James Cannon



WHEN in 1739 John Wesley, the founder of Methodism, formulated the general rules for the United Societies, he embedded in that remarkable historic document as one of the conditions of membership: "It is expected of all who continue therein, that they shall continue to evidence their desire of salvation; First, by doing no harm, by avoiding evil of every kind such as: (the following being one of the specifications of harm or evil) drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity."



With that wonderful perception of spiritual values, and of the necessity for practical, clear-cut courageous discrimination between the evil and the good, which made him one of the greatest religious leaders of the world, Mr. Wesley recognized clearly, and then emphasized positively, the inherent antagonism between the aims of Methodism and the evils necessarily accompanying the liquor traffic. He, therefore, not only branded the traffic as "doing harm," but declared that if a member of the society did not observe the

rule "he hath no more place among us" — that is, not being in harmony with the great aims of the United Societies, it is not possible for him to be an efficient worker or member.

This sweeping declaration, made nearly two hundred years ago, at a time when drinking and drunkenness were exceedingly common, not only erected a standard for the individual members of the Methodist Societies, but has determined the attitude of Methodism as a great religious organization toward the liquor traffic from that day to the present hour. The discipline of the church requires that the general rules, among which is the rule in question, shall be read regularly in every Methodist Society, so that while there have been periods of lax enforcement of the rule, there has been a continuous oral as well as printed testimony of Methodism on this subject.

True to her standard, it was to be expected that Methodism would be active in her efforts to advance genuine temperance reform, and her record has met those expectations. From the organization of the Methodist Episcopal Church in the United States in 1784, not only has the church never lowered her standard, but the duty of the individual to control his personal appetite and also his covetousness by abstaining from drinking or selling intoxicants has been proclaimed by pulpit and press with ever-increasing vigor.

While Methodism has clearly recognized the inherent antagonism of the liquor traffic to her great mission, yet she was slow to recognize her responsibility for the existence of the traffic itself. But the awful results of the traffic — waste, inefficiency, pauperism, insanity, diseases of all kinds, disorders, crime, wrecked homes, cheated and orphaned children, hopeless wives and widows, blighted, ruined manhood — could not only no longer be hidden or ignored, but could not be tolerated as consistent with a Christian civilization. Gradually, surely there came conviction — pungent, overwhelming — that, first, the Christian citizens of the nation are responsible for the legalized position of the traffic,

for whenever those Christian citizens so decree, they can prohibit the traffic by their votes; second, that it is therefore the duty of Christian men and women in their capacity as citizens to demand that the liquor traffic be branded by law as criminal, as the enemy of the economic, social and moral life of the nation, regardless of the clamor of those who put appetite and covetousness above the good of their fellow men. This gospel of the duty of Christian citizens to prohibit the traffic by law has found practically unanimous, vigorous effective expression in every pulpit and every paper of Methodism, and has been exceedingly effective in securing the adoption of state and federal prohibition legislation.

Methodism has naturally furnished many of the leaders of the great temperance organizations of the United States. Her women were prominent in the work of the "Praying Bands," which were the forerunners of the Woman's Christian Temperance Union, the first president of which, Frances E. Willard, and many of the principal workers have been Methodists. Methodism has also furnished strong men and liberal funds for the work of the Anti-Saloon League of America. These two, the most efficient temperance organizations in the world, in their labors for the extermination of the beverage liquor traffic, have been given the hearty, enthusiastic support of the Annual and the General Conferences of both the great Methodisms.

In the General and Annual Conferences of both the Methodist Episcopal Churches there have been committees on temperance for many years. In 1904 the General Conference of the M. E. Church constituted the Temperance Society of the M. E. Church with headquarters at Chicago, but with no regular means of support. The General Conference of 1908 asked all churches for free-will offerings for support of the temperance society, and in 1910 the Board of Managers elected two field secretaries, Dr. Clarence True Wilson and Dr. Alfred Smith; in 1912 the headquarters were moved to Topeka, Kansas; in 1916 the name was changed to Board of Temperance, Prohibition and Public Morals, and the headquarters moved to Washington, with Bishop W. F. McDowell, Chairman, and Dr. Clarence True Wilson as General Secretary. In 1918 the General Conference of the M. E. Church, South, organized a permanent commission on Temperance and Social Service, which commission selected Washington, D. C., as its headquarters and elected Bishop James Cannon, Jr., as Chairman and Dr. Daniel Morton, Secretary.

Women and Methodism

By Belle H. Bennett

FROM the little Epworth parsonage in Lincolnshire, England, where the great founder of Methodism was born and reared, the spirit and influence of a missionary mother have gone out to the ends of the earth.



Susannah Wesley was the daughter of a non-conformist father, and though the wife of a clergyman of the church of England, and a member of that communion from her thirteenth year, she had the blood of the reformer in her veins.

She was a woman of marked mental ability and an earnest student of the word of God, characterized by a deep consistent prayer life. With a large family of children, and a small living she was a conscientious mother, teacher, and friend in her own home; yet she found time in the midst of her many duties and cares to gather the poor and illiterate of her husband's parish into her little

home and minister to them in holy things. Neither an adverse public opinion nor the disapproval of her scholarly husband could prevent this outpouring of her faith and love to the needy souls round about her. Can we wonder that John and Charles Wesley, the sons of such a mother, became the founders and leaders of "The Holy Club" at Oxford.

God gave a rich heritage to world-wide Christianity through that chosen mother in the little Epworth manse, and no church or nation has received a larger portion than the Methodism of America.

There is a longing in every soul sometime, somewhere, to know that God *is* and that He is a rewarder of them that seek after Him. When the great scriptural assurance—the witness of the Spirit—through conversion and sanctification was made plain to the newly formed societies of England, by the preaching of the Wesleys and their fellow workers, a new light and a new life came to the Protestant world. Women heard the glad tidings with joy, and "proving God" they entered into that "liberty wherewith Christ hath made us free."

In the testimony meetings, the prayer and class meetings, and even in the chapels and other meeting houses on the Sabbath day, the voices of women were heard as they told of what God had done for them, and spoke of the "Joy of the Lord," and "Peace that passeth all understanding" through Christ's abiding presence in their hearts.

The women of the rapidly growing Methodism were not slow to catch the heavenly vision nor to obey the divine voice. As they taught their children around the firesides, or sat together in the class meetings, they studied and memorized the word of God, and many of them used it with power as the sword of the Spirit, and knew the joy of bringing souls to Christ, and seeing them bring still others.

The hymns of Charles Wesley and Isaac Watts were on the lips of women and children in every Methodist home and were a part of the outspoken prayer life, in the pew, at the family altar and in the closet.

Women on the frontiers became missionaries and Christian teachers to the Indians, and the "Great Spirit" found in many tribes Methodist hearts and tongues ready "To go and tell."

In the Southern states where the African slave trade found its greatest market, Methodist women taught and worked and prayed with the dark skin foreigners in their own homes, winning them to Christ.

As the eighteenth century drew to a close the Church of God in all lands caught the vision of nations that sat in darkness and in the shadow of death, and the marching order of the risen Christ, "Go ye into all the world and preach the gospel to every nation," laid its spell upon the hearts of the Methodist women everywhere.

By the middle of the new century Women's Missionary Auxiliaries had become educational and financial forces in the large denominations, and the next twenty-five years witnessed the organization of a strong Woman's Board of Missions in many of these.

Methodist women went out as missionaries to foreign lands by scores and hundreds. Schools, hospitals, orphanages, the "all things whatsoever I have commanded you" were gladly accepted as the work to which the Master called them. Today their ranks are belting the globe. Millions of money have been raised to support the work and multi-millions of missionary leaflets and tracts have been scattered broadcast throughout the church to educate its membership.

At home the Deaconesses order claimed hundreds of consecrated lives and the hard places of our own land, the greatest mission field in the world, have been made to rejoice in the love of God, because of some woman's love and fidelity to Him.

Americanization in the Methodist Centenary Movement

By Charles W. Blanpied



Immigrant Mothers and Their Children

BECAUSE of the part foreign-speaking and foreign-born peoples must play in the national life of the country, Americanization, as applied to the church, may be thought of as a double heritage — on the one hand that of national duty and on the other, that of Christian responsibility.



In this hour of reconstruction, the church, as well as other social agencies, should place her resources at the disposal of America — not alone to evangelize, but also to Americanize all men and women unacquainted with the blessings of American citizenship,

and to strengthen the ties of allegiance for those who are citizens, whether native or naturalized.

It was with this feeling of responsibility that Methodism — always patriotic and democratic — decided to utilize the resources of the church in effecting an adequate program in Americanization.

The Centenary movement made it possible to meet this responsibility both constructively and comprehensively. What have been the results? The places where Methodism is responsible for a definite program were listed through the survey. The kind of program required to meet the need in these various neighborhoods and communities had been determined. The objects of the program are:

1. *The Pulpit.* To enlist the entire pulpit force of our church for the purpose of holding up the standard of a genuine Americanism, demanding an intelligent, understanding citizenship, and calling upon men everywhere to lay aside prejudices and insist upon social and economic justice for all men living under the flag.

2. *Religious Education.* To teach by means of the pulpit, the Sunday School and week-day religious education, the elements of brotherhood and Christian love to those for whose spiritual and moral development Methodism is responsible — thus lending our aid to the spiritual and moral fiber of our Americanism.

3. *Home Visitation.* To enlarge the activities of our women's organizations and Young Peoples' Societies, that

they may not only study, but practice Christian principles by acting as home visitors and teachers among those of foreign birth, especially the women who are kept at home.

4. *Foreign Language Churches.* To increase the present staffs of our foreign language churches, so that a more definite social uplift program may become a part of the work.

5. *English Speaking Churches.* To strengthen pastorates of English speaking churches in parishes where genuine American leadership is needed for counteracting anti-American propaganda.

6. *Neighborhood and Community Cooperation.* To utilize our downtown churches, or groups of rural churches where one or more language pastors or workers are employed, by providing a director of Americanization work to cooperate with the various civic and social forces of the community in working out a constructive program.

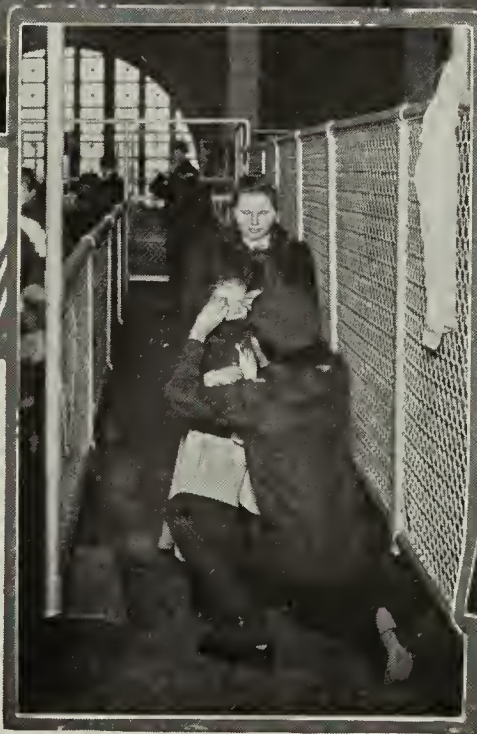
7. *Remodel Churches and Revamp Programs.* To remodel hundreds of our rural and city church buildings now barely functioning or entirely abandoned, and make them into practical Methodist Neighborhood Houses under American leadership, and to install the necessary material equipment in old structures and, where necessary, in new and rented buildings, for club, class, forum and lecture work; also clinics, dispensaries, nurseries, kindergarten, domestic and industrial arts, etc.

8. *English and Citizenship.* To teach English and provide a curriculum for training in citizenship, and cooperate where other agencies are better equipped to do this fundamental educational work. Where the public schools are conducting satisfactory English and citizenship classes, the church will put on a program for conserving the results among her own constituency.

9. *Ports of Entry.* To cooperate with all agencies whose aim is to drive out quackery and to prevent the victimizing of newly arriving and unsettled immigrant peoples.

10. *Training of Leadership.* To provide for the training of the necessary leadership, not only by means of scholarships for students taking work in universities and seminaries, but also for graduate field fellowship that will give a year's study and experience in emigrant countries, or in foreign-speaking fields in America. There will also be a program of short time summer institutes for raising the standard of our present leadership.

Italian Religious Procession and Ellis Island Groups



Methodism and City Problems

By M. P. Burns

THE great challenge of God, at this hour, to American Christianity, is the moral uplift and security of the cities. The cities dominate the financial, industrial and commercial life of the nation. The city is where the great political battle begins, rages and ends. In the city in where all the combined forces of sin are assembled in solid file for the purpose of uprooting and overthrowing Christian civilization. The fact is the city is the real heart of the republic. Lose the city and you lose the state; lose the state and you ultimately wreck the hope of the world.



Methodism has never been a city church. She has never understood the psychology of the city mind. She has never, up to this moment, seriously and intelligently undertaken the moral solution of the city problem. However, the task is now squarely before her and she must discover a solution. To evade this responsibility would be rank cowardice. To assume it and go forward is divine. Therefore she must assume, and go to it.

To accomplish this task we need a new church possessed completely with a passion for sacrificial service. A self-forgetting, self-abandoning institution in which the spirit of the Man of Galilee is dominant. How often by the dogmas of men Christ, in the person of some of His children, is excluded from what proposes to be His church. This is the God-born philosophy, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The service church is the demand of the hour. It is the only church bearing the divine imprint. We also need a great new message and program of social justice, and community uplift and welfare. This message and program must be saturated wholly with the spirit and passion of infinite love and godlike compassion. God so loved that He gave His all to win. Is the church of the hour ready to follow in His footsteps? If so, the complete reconstruction of the life of the nation is already in sight; if not, then our efforts are already doomed to unqualified and inglorious defeat.

The stewardship drive in our denomination has been successful. The church is on her knees; the money is pouring into the treasury; our tremendous need now is life, leadership, judgment, common sense and a great consuming passion for God appointed brotherhood. This pentecost is forthcoming; it is now at hand; the touch and thrill of the infinite is being felt; God has come and is leading the church.

The program of the Centenary as related to city work declares for the conquest and possession of the down town, congested and corrupted districts, the polyglot, foreign, industrial, suburban and residential sections. In fact the program of the Church calls for the complete social, civic, political, industrial, economic, moral and spiritual redemption and uplift of city life. This is truly the call of God. This is the call of the Church. The general call is, "Onward Christian soldier, marching as to war"; war to the conclusion; war to the death of wrong; war to the complete annihilation of crime; war to the thorough elimination of sin; war to the breaking down of Satan's entanglements; war to the unconditional surrender of the powers of darkness; war to the perfect conquest of equity, truth, justice and the all consuming love of the Son of righteousness.

Methodism and Rural Problems

By Paul C. Vogt

THE popular attitude toward life in the open country which leads the country minister to seek "promotion" to the city pulpit; the country boy and girl to go to the city to enter business or professional life; the employment agencies to report abundance of labor in cities and a scarcity on the farms; and even the farmer to "retire" to the village or the city, is abundant evidence that there are real country problems. Realization of the existence of these problems, together with the failure to understand them has led people to get away from them by moving to



urban centers instead of attempting to remedy existing conditions.

Although farmers have apparently been prosperous during the past few years, the great bulk of wealth is still owned by city people, and the income from it is enjoyed by them. So long as urban, or suburban residents can afford to pay more for services rendered and can have more commodious and better equipped buildings than country or village people, just so long will the pull to the city continue for all but truly country-minded or truly missionary leaders. So long as city homes can have better improvements; city children have better educational facilities; city families have better medical attendance and hospital facilities; and the energetic young people from the farms have larger opportunities for personal advancement, economically, socially and politically; just so long will there exist real rural problems and a situation dangerous to the welfare of the nation.

In certain sections, survivals of unfortunate race relationships still present serious rural problems. These dangerous conditions will continue until an awakened social conscience compels definite action looking to racial improvement and adjustment which will eliminate present sources of conflict and which will make possible the fullest development of the Christian spirit in American life.

In other sections, the increase of the propertyless classes in the country as exemplified by the tenant and the farm laborer groups is bringing the unfortunate class consciousness into the country which has been such a serious problem in industrial centers. Unless the church has a program of economic justice for all rural folk, the time will come shortly when the church will be despised by a large part of the rural population.

The Methodist Episcopal Church, because of its large following in rural America in all parts of the country, holds a strategic position in the period of reconstruction, and the Centenary movement could not have come at a more opportune time to enable the Methodist Episcopal church to render this service. It can take the lead in interchurch adjustments and can set the example of denominational sacrifice for the larger interests of the kingdom. It can, through the combined leadership of its district superintendents, bishops, and missionary boards, formulate a national program for dealing effectively with economic problems, illiteracy, health, recreational and other conditions. And above all, it can so dignify and spiritualize rural life that it will continue to be as it has been in the past, the safeguard of morals, the conservator of loyalty to national ideals, and the foundation of the spirit of true democracy and of the recognition of men and women for their personal worth free from the trammels of wealth distinctions or of position.

Methodism will be tested in the rural fields because of her largely increased resources for service.

Tenement District In Lower New York



The Methodist Press

By James R. Joy

JOHN WESLEY taught the people called Methodists the use of printer's ink at the very start. He opened a



Book Room in the Foundery, his first preaching house in London, in 1739, and was for years a whole Methodist Book Concern in himself, writing, editing and publishing books, hymnals and periodicals, and turning a large annual profit into the charitable and extension funds of the Methodist societies. His example has been followed by Methodists in every part of the world. Wherever the Methodist travel he will find a Methodist publication house or Book Room

and a Methodist newspaper which is likely to be called "The Christian Advocate."

The Methodist Book Concern was founded in May, 1789, by the Conference in Wesley Chapel, John Street, New York, which appointed the Rev. John Dickins as Book Steward. He set up his shop at 43 Fourth street, in Philadelphia, August 17, 1789, on \$600 capital which he advanced. The first publication was Wesley's abbreviated edition of Thomas A. Kempis' "Imitation of Christ." Ten years later the Rev. Ezekiel Cooper succeeded him. In 1804 the business was removed to New York, where it has continued ever since. It is the oldest publishing house in the New World and one of the largest. In 1820 a branch was established in Cincinnati by the Rev. Martin Ruter, which has expanded with the growth of the imperial west. In 1919 the Methodist Book Concern owned and operated extensive printing plants and binderies at New York, Cincinnati and Chicago, with offices and stores in Pittsburg, Kansas City and San Francisco, and depositories in Boston, Detroit and New Orleans. In the last fiscal year its total sales were \$3,327,809, and the profits \$278,754. The total assets were \$6,848,468. The profits are distributed to the Annual Conferences for the relief of retired preachers. About \$1,000,000 was thus appropriated in the last quadrennium. The business is owned by the General Conference, which elects the three publishing agents. These are Henry C. Jennings, Chicago; Edwin R. Graham, New York; and John H. Race, Cincinnati.

The General Conference of the Methodist Episcopal Church, South, in 1846, provided for a book agency only with depositories at Louisville, Kentucky; Charleston, South Carolina, and Richmond, Virginia; and John Early was appointed agent. In 1854 when the Methodist Episcopal Church, South, received its share of the assets of the Methodist Book Concern due in 1844, when Episcopal Methodism was divided, the agency was discontinued and plans for a publishing house at Nashville, Tennessee, were adopted by the General Conference, and Rev. E. Stevenson and Rev. F. A. Owen were the first publishing agents. In August, 1855, the publishing house had assets amounting to \$413,238.83. In 1918-19 its assets were \$1,779,325.70; the total sales for the year ending February 28, 1919, were \$1,210,916.54. Since 1891 the gross sales have been \$17,179,092. The present publishing agents are Mr. D. M. Smith and Rev. A. J. Lamar, D. D.

The first weekly paper authorized by the General Conference of the Methodist Episcopal Church was "The Christian Advocate," published at New York since September 9, 1826. The Wesleyan Journal, published at Charleston, South Carolina, antedated the Christian Advocate. The two papers were consolidated in 1827 under the name "The Christian Advocate and Journal." It was followed by the Western Christian Advocate (Cincinnati, 1834); Der Christliche Apologete (Cincinnati, 1839); the Pittsburgh

Christian Advocate (1840); Northwestern Christian Advocate (Chicago, 1852); Central Christian Advocate (St. Louis and now Kansas City, 1856); California Christian Advocate (San Francisco, 1852); Pacific Christian Advocate (Portland, 1856); Methodist Advocate-Journal (Athens, Tenn.), and Southwestern Christian Advocate (New Orleans). Semi-official and Conference papers of wide influence are maintained in New England (Zion's Herald, Boston); Michigan (Michigan Christian Advocate, Detroit); Maryland, (The Methodist, Baltimore), and other localities.

For over one hundred years the Methodist Episcopal Church has maintained The Methodist Review, New York, now published bi-monthly. It also issues an ever increasing list of Sunday School periodicals, with an aggregate circulation of many millions.

The Epworth Herald (Chicago), is the organ of the Epworth League. The Boards of Home and Foreign Missions unite in issuing World Outlook, the most attractive missionary periodical in the world, and each of the Woman's Missionary Societies has its own magazine, The Friend and Woman's Home Missions.

The Methodist Episcopal Church, South, has an influential list of weekly papers, of which the Christian Advocate (Nashville), is the only one owned by the General Conference. This paper was established at Nashville, Tenn., in 1834. The seventeen others are issued under the patronage of individual conferences and groups of conferences. Among them are St. Louis Christian Advocate; Wesleyan Christian Advocate, (Atlanta); New Orleans Christian Advocate; Florida Christian Advocate, (Lakeland, Florida); Arkansas Methodist, (Little Rock); Southern Christian Advocate, (Columbia, South Carolina); Baltimore Southern Methodist; Richmond Christian Advocate; North Carolina Christian Advocate, (Greensboro, North Carolina); Pacific Methodist Advocate, (San Francisco); Midland Methodist Advocate, (Nashville, Tennessee); Central Methodist, (Lexington, Kentucky); Advocate-Herald, (Sutton, West Virginia); Alabama Christian Advocate, (Birmingham, Alabama); Texas Christian Advocate, (Dallas, Texas); Der Missions-freund, (San Antonio, Texas). The Methodist Quarterly Review (Nashville) is a magazine of theology and general culture. The Missionary Voice is the official organ of the Woman's Missionary Council, the Epworth Era serves the Epworth League, and the Sunday School periodicals are issued in great variety.

Publicity for the Kingdom

By Ralph Welles Keeler

THE church has at last awakened to its opportunity to send its message to the multitudes who know of its



mission only by hearsay. Accepting the challenge of the business world it is using every possible means to bring its claims and blessings to the attention of those who will receive such information only when it comes to them by the silent messenger of the printed page.

The publicity campaign for the Centenary of Methodist Missions has demonstrated fully that people are eager for the news of the kingdom when brought to them in the form of live, human stories

related to the everyday, commonplace activities of life. The newspapers of the country are anxious for such news. But heretofore the Methodist Episcopal Church and the Methodist Episcopal Church, South, have had no agency which was willing or able to perform the service of furnishing to the world this information which often out-thrills the stories which usually carry the two-inch headlines in the daily press.

Organized as is the office of a great newspaper, the Publicity Department of the Centenary has sent the message of the needs of mankind, of the plans made for meeting them and of inspiration for securing the consecration and interest essential for success the world around. Newspaper stories, magazine articles, page after page in the church press, advertisements, books, pamphlets, leaflets — there is no form of printed instruction and appeal that has been neglected. It has meant the realization of the dreams of the pioneers in Church publicity.

Publicity is primarily the bringing out into the sight of all men the facts as they are. It strives for the interest of folks in the cause for which it speaks. The purpose of this in the case of the church is manifold. It brings to the attention of those already related to the church a definite knowledge of the magnitude of the task of the church. It furnishes material for a broader vision of the process of spreading the kingdom of God on earth and arouses an interest in the intelligent investment of its resources.

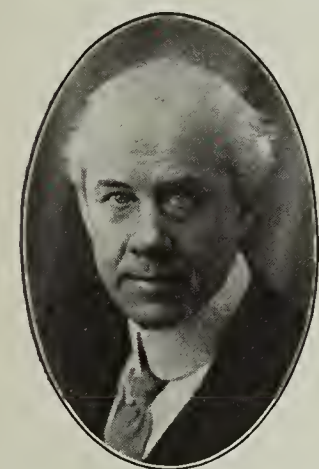
To those whose conception of the church is that of an organization only slightly related to the affairs of this life, it serves to break down prejudice, to create interest and to develop practical participation in the program presented.

A new day is with us. If the kingdom of God is to be established on the earth, the news of the kingdom's growth must be a part of the news of the world. The daring adventure of launching a celebration of the Centenary of Methodist Missions such as is now being observed throughout American Methodism has thrown down a challenge to the church itself henceforth to consider the news of its affairs in the light of their real value and to let it be known to all the world.

The Publications of American Methodism

By David B. Downey

THE publications of the Book Concern of the Methodist Episcopal Church and the Methodist Episcopal Church, South, are divided naturally into three classes — Sunday School Lessons and Helps, Periodicals and Books. Quite naturally also these classes shade into each other, for much Sunday School literature is also periodical, and these days of graded lessons books are now in the Sunday School curriculum.



It is worthy of note that in the publishing departments of these two Methodisms there is already a good deal of unification of a very practical sort. The Sunday School editors are in constant

communication and a good deal of the literature is prepared and published jointly. Also joint imprints and the reciprocal taking of imprint editions are not infrequent occurrences. One cannot help thinking that if more attention had been given in the past to practical phases of unification and less to the theoretical and historical greater progress toward a real oneness would have been made. It is easier to unify from the bottom up than from the top down.

Methodism has been in the business of printing and publishing good literature for the last one hundred and thirty years. It began to publish in 1789, just thirty years prior to the beginning of its distinctive missionary activity. It is utterly impossible even to outline its contribution to the religious life of the nineteenth century. Some of its earliest publications were naturally polemic and defensive. Methodism was on trial. Its message was opposed and misinterpreted, and its preachers were often bitterly denounced. Hence books on doctrine, discipline, history, were essential. From the beginning Methodism, both in England and America, stressed the doctrine of Christian experience. Leaflets, booklets and more formal volumes, dealing with the various phases of Christian duty and experience, were in great demand, and the publishing houses not only met the demand but enlarged it by the high quality of their publications.

In time Methodism became an integral part of the religious life of the nation and its publications changed accordingly. There was no need of defending what no one opposed. It was now the time to write history and theology from the point of Methodist experience and life. The noble volumes that bear the imprint of our publishing houses North and South bear witness at once to the doctrinal soundness of Methodist historians and theologians.

It was to be expected that so virile and practical a type of Christianity as Methodism would be interested in all matters of moral reform, and that being interested in all matters of moral reform, and that being interested its writers would print and publish. It is not surprising, therefore, to find a vast range of Methodist literature dealing with every conceivable phase of social, civic and industrial readjustment. Many evil doers have had good cause to remember that Methodism is in truth "Christianity in earnest" and that as regards moral betterment it still practices its ancient motto, "all at it and always at it."

If the future of Methodist publications may be judged by the past it can be confidently predicted that the presses of Methodism may be counted upon to rush to the limit any program that Methodism stands for. Writers in the varied fields of theology, history, sociology, economics, belle lettres and fiction may be sure of a fit channel for their productions provided they meet the high ethical and literary standards of our publishing houses.

One Hundred Years of American Methodism

	1918	1894	1869	†1844	1819
Number of Annual Conferences....	207	170	100	33	11
Number of effective ministers....	21,245	17,072	10,070	4,479	812
Number of members.....	6,039,330	3,755,126	1,683,307	1,139,587	240,924
Number of baptisms.....	315,498	345,241	162,971	.....	.....
Number of Sunday Schools.....	52,247	43,432	16,291	.....	.....
Number of church buildings....	47,564	38,495	‡12,048	.....	.....
Net value church and parsonage property	325,423,850	140,344,702	‡54,115,297	.....	.....
Ministerial support	27,312,094	13,307,651	‡129,777	61,669	.....
*Disciplinary benevolences	8,471,422	2,599,061	958,289	112,524	.....

* Including Special Gifts, etc.

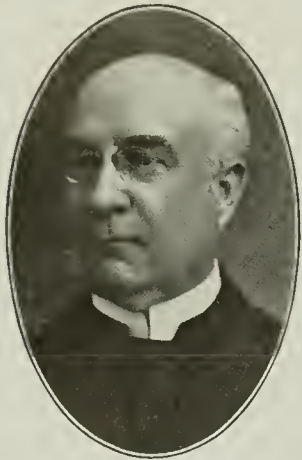
† Methodist Episcopal Church South reports separately after 1844.

‡ No available statistics for Methodist Episcopal Church, South.

Our Bible Society

By W. I. Haven

METHODISM has always believed in the Bible. Wesley was, first of all, a student of the Scriptures. The origin of Bible Societies can be traced directly to the Wesleyan movement. The early itinerant preachers in America took Bibles with them in their saddle bags; they were among the earliest of colporteurs. Asbury in his declining years, when he went about with the Scriptures, said, "Now I know I am sowing good seed."



The Methodist Missionary Society, when it started in 1819, was a missionary and Bible society. It continued so until 1836 when it

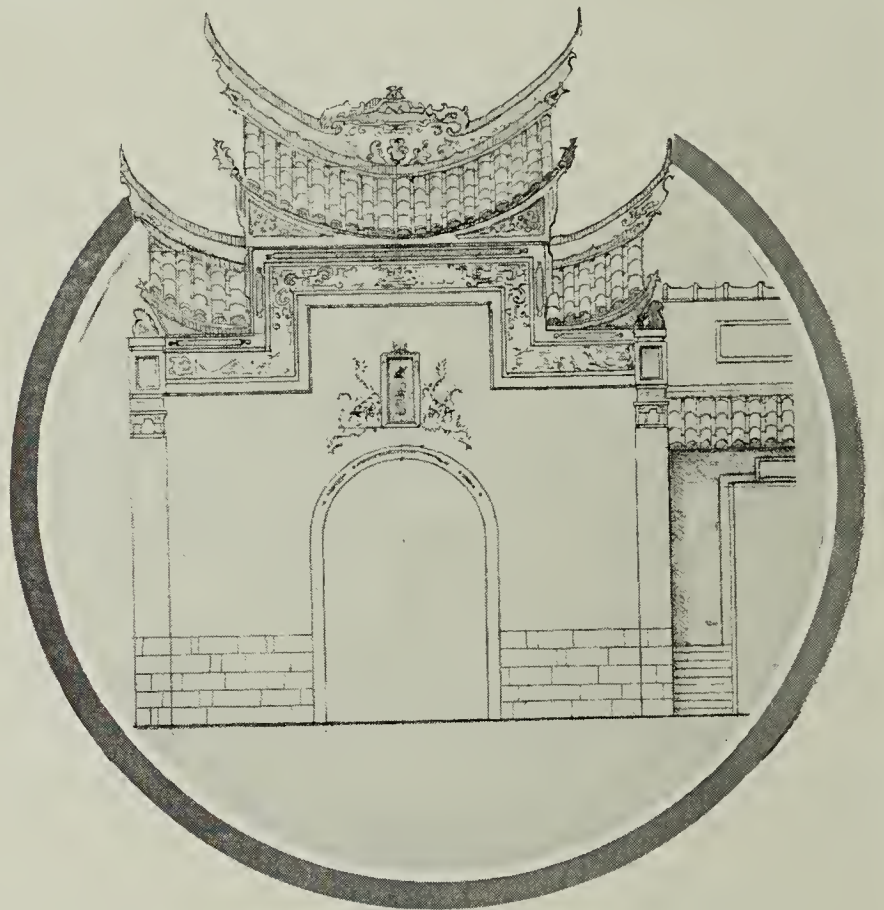
dropped the latter part of its name and placed the American Bible Society, in which all the churches were interested, on its official list of benevolences. This was an early tribute to the wisdom of the churches working together in matters that were common to them all.

Since 1836, for over three-quarters of a century, Methodism has borne its share in the far-reaching work of the society. It has contributed translators. Its presses have been used in printing the Scriptures. It has had leadership in the councils of the society, on its Board of Managers, in its presidency and its vice-presidency, and in the secretarial offices. A list of Methodist preachers too numerous to mention have been agents or secretaries of the auxiliaries of the American Bible Society in the United States and have had charge of its agencies at home and abroad. The veteran foreign secretaries of the society at the present time are Rev. Francis G. Penzotti of the Argentine—a name beloved and honored all over South America; the Rev. Dr. H. C. Tucker of Brazil—than whom, perhaps, no one stands out more conspicuously in the missionary forces of that country; the Rev. John R. Hykes of China—one of the moulding forces of the nation, respected and honored by princes and presidents; not to mention others like McLaughlin of the Philippines, Beck of Korea, Schwartz of Japan, or Wragg, Kirkbride, Ragatz, Mell, Morgan, and Parkin at home.

Methodist scholars have contributed to the versions of the society. The Sheetswa and Tonga Bibles in East Africa were translated by Dr. E. H. Richards. Dr. Spencer Lewis is one of the translators and revisers of the Mandarin Bible of China, and Dr. Hykes also. The Hinghua Colloquial was translated by Dr. W. N. Brewster; the Shanghai Colloquial by Dr. Y. J. Allen and Dr. A. P. Parker; the Fuchow Colloquial by Dr. C. C. Baldwin. The Japanese version owes much to the work of Dr. R. S. McLay and Dr. R. C. S. Davison. Dr. H. S. Appenzeller, who met his death by drowning on his way to attend a meeting of the Translation Committee, Dr. W. B. Scranton, and Dr. G. H. Jones who has just left us were deeply interested in the Korean Scriptures. Long in Bulgaria, Goodrich in the Philippines, Baez of Mexico and Dress of South America belong on this roll. These are Methodist names that must not be forgotten in the fascinating story of the translation of the Scriptures carried forward under the auspices of the American Bible Society.

Methodist missions everywhere have been quick to assist in the circulation of the Scriptures. Dr. F. D. Gamewell of China said that when he first went to the field he never thought of going out on a missionary journey without making the distribution of the Scriptures one of his chief objects. According to the testimony of Dr. J. W. Butler, almost every preaching station occupied by Methodism in Mexico was opened by Bible colporteurs. Innumerable have been the Methodist colporteurs of lowly station who have gone out to prepare the highway of the Lord.

Methodism and the Bible Society are inseparably interwoven.



Mandarin
Revision
Committee



Views in and about Columbus



Crowds—Labor, Finance, Sport, Religion



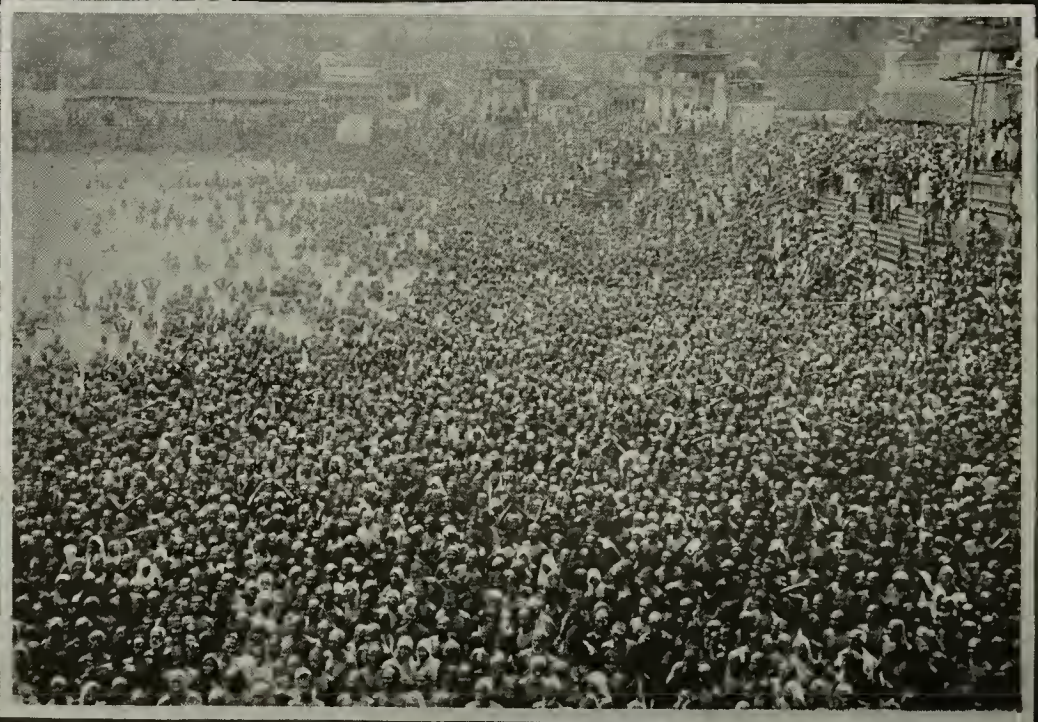
WORKERS DEMANDING BETTER INDUSTRIAL CONDITIONS.



LIBERTY LOAN MEETING IN WALL ST. NEW YORK



BASEBALL "FANS"
AT GREAT GAME OF SEASON.



NATIVES SEEKING CLEANSING FROM SIN IN GANGES RIVER.

How the Crowds Are To Be Reached

METHODISM AN EVANGELISTIC MOVEMENT

By *W. W. Pinson*

HUMANELY speaking Methodism is a historic accident. It is the product of one of those sublime in-



directions of history by which providence rebukes our human pride. Bishop Quayle has said that "Columbus was seeking a direct route to India when he stubbed his toe against America." John Wesley was seeking a direct and efficient way for saving men when he stumbled on the Methodist Church. It was the last thing he ever intended and about the last thing he ever consented to. He was a born sacerdotalist but he was born again as an evangelist. The passion for

evangelism prevailed against the prejudices of the church man, and turned a brilliant ecclesiastic into a flaming apostle.

Woodrow Wilson has said: "The eighteenth century cries out for deliverance and light and God prepared this man to show again the might and blessing of His salvation." So well did he and his co-workers fulfill this mission that McCaulay ridiculed a history of George III that left out the rise of Methodism and Greene, the historian, declared the Wesleyan revival saved England from the horrors of another French revolution.

Methodism was not a protest, it was a passion. It was not a reformation, it was a revival. It was not a schism, it was a search for the sheep in the wilderness. Unlike the other great branches of the Protestant church, Methodism stood for no negations — neither political, ecclesiastical nor doctrinal. It grew out of the fundamental affirmation of the evangelistic message and method. It was not thought out, it was wrought out. Unconsciously Wesley and his co-workers were obeying the purpose of an all-wise providence, and fashioning the most fitting machine that could be devised for carrying the saving gospel to the neglected areas of the earth and through the dust and tumult of a great revival one can see the outlines of a great church emerging as it was needed as an instrument.

The historian can trace every step of the evolution of Methodism by the ashes of its evangelical altar fires. Its bishops are the lineal descendants of Asbury "the prophets of the long road"; its gorgeous temples are the children of brush arbors; its pulpits are rooted in the hillsides of old England and its vast multitude of sons are brothers to the begrimed colliers of Kingswood and the humble folk of Smithfield Commons. The Methodists went to the fields only when they could not reach the folks in the churches. They accepted lay preaching only because it was efficient, and exchanged the arm-chair of the parson for the saddle of the itinerant only because the arm-chair did not get them to the people.

It was this that sent the Methodists to America, that kept them on the trail of the pioneer, and held them steady to their task through the Revolution when others fled from the field. It was this that divided the church in twain in 1844, that they might continue to carry the gospel unhindered to the slave-holder and the slave in the South, and also to the abolitionist of New England. It is this that will some sweet day bring them to be one again — not the ambition for a great ecclesiastical organization, but that they may be more powerful and swiftly carry the cross to the ends of the earth. The only fires hot enough for the re-welding of Methodism are the same fires in which it was originally forged.

Just now God and a stricken world are calling Methodism to the reassessment and reassertion of her true mission. It

would be a ghastly mockery to offer fine-spun theological formulas or the "flat fluency" of dogmas or the gorgeous ritual and costly buildings of a great ecclesiasticism to the stricken and bleeding children of men. Now as in the eighteenth century the world cries out for light and salvation and God is trying again to answer through Methodism. Not alone, but with other evangelical bodies, she must throw her forces into the rescue with the fervor and fire that will vindicate her heritage and justify her name.

If a handful of men in the eighteenth century could start a movement that in a hundred and seventy years could set a river of joy singing round the world, what may not the Methodism of America do under the same spirit and moved by the same motive in this great plastic hour? Let him answer who can. The answer will be the measure of our Centenary responsibility.

EVANGELISM IN CONNECTION WITH THE CENTENARY MOVEMENT

By *George B. Dean*

THE great drive of the Methodist Episcopal Churches which culminates in the celebration of American



Methodist Missions at Columbus is more than a striving for a great financial goal. Evangelism, the larger mission of the Church has been the dominating motive from the beginning, and now comes to the front in the plans of Methodism's leaders for a great nationwide evangelistic campaign beginning in the fall of 1919.

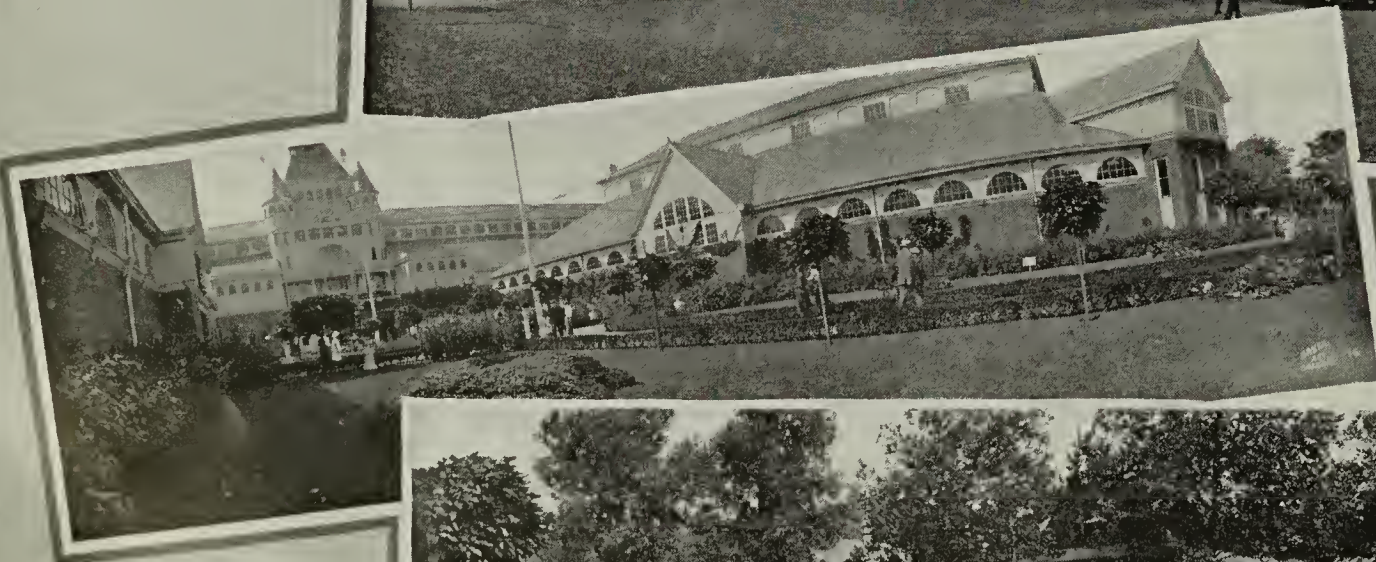
Nor has evangelism been left out in the work already done in acquainting members of the Methodist Episcopal Church and the Methodist Episcopal Church, South, with the huge obligations which they must meet and the problems which they must help solve both in the United States and in every land the earth around. In the many plans which have been used to stir the church to its responsibility, none has received more prayer and consideration than the winning of church membership to complete consecration to Jesus Christ and their guidance in going forth in their own communities to lead others into that same fellowship.

Evangelism has brought to them a permanent task. Pastors are being urged to meet the new points of contact. Laymen are being trained for practical evangelistic effort. The upheaval in our economic life forces an interpretation and application of the gospel which demonstrates the justice of its appeal. Labor unionism is becoming a religion which must be met at the point where practical righteousness is demonstrated. The industrial world has felt the heavy burdens which Christianity offers to remove and is waiting for an utterance which will bring relief.

The educational interests of the country want the message translated so as to meet the needs of the developing minds of the student body. A presentation is needed which has the same intellectual adequacy as has the presentation of those philosophies at which the world has grasped during the centuries. An evangelism is needed that knows no class distinction. It must be tireless in its efforts. It must know people as well as its message.

Methodism in its united efforts to celebrate the centenary of its missionary activities in a large way has opened up to the consciousness of its people the opportunity and the challenge now to go forth and give the gospel to every man, woman and child of every race and language wherever human beings are found. This challenge appeals to the people and will be met.

Views at Exposition Grounds



The Centenary and the Laity

By E. W. Halford

THE Centenary is a cry back to first things. In the beginning the church was one body. The term "lay" was



not heard of until wealth and professionalism became dominant. It took six centuries "to fix the memorable distinction between laity and clergy," using the phrase of Gibbon. Then ensued one thousand dark years, until the skies began to be streaked with the dawning of the reformations. The essence of these reformations was the discovery of the laity and their essential function in the Church. McGiffert sums up Luther's work by saying that "he changed the

whole tone of society, a new lay culture taking the place of the clerical culture of the middle ages." Wesley, following with his revival, said, "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not whether they be clergymen or laymen, they alone will bring in the kingdom of heaven upon the earth."

The big thing in the missionary revival movements of the last few years is the recognition that "the evangelism of the world is a business rather than a profession," and that to get the business done business men must be enlisted and made to work in the church. There had not seemed to be much worth while for laymen to do. President Wilson recently said, "I have been present at some church organization meetings at which nothing more important happened than happened with the Light-foot Baseball Club." A good Methodist bishop said that "business men who dealt on the streets in hundreds of thousands or millions of dollars, were not likely to be much interested in church movements that were mainly carried on by selling strawberries at fifteen cents a dish."

The Centenary has come with its commanding challenge. There was nothing small about the Centenary from the first, and it captured the imagination and gained the sympathy of men of wide vision and large hearts. When the far-seeing men launched the movement, not a few wiseacres wagged their heads and said, as others like them did to Paul, that they were "mad." But now our entire Church and the greater Church of Christ have come to be almost a universal Bedlam. Men are going "mad" to bring the kingdom of God into the world. The world went "mad" — rabidly "mad" — in the great war, and it was time for the Church to try *similia similibus curantur*. The prescription works. Not only so-called Christian men, but statesmen, presidents, soldiers, philosophers and "business" men are a unit in declaring that Christianity must be enthroned in the world or civilization cannot be saved. "It is Christianity or chaos."

In our own united Methodist Church, as an index of the lay revival, there are fully one hundred and fifty thousand Minute Men who have been enrolled for work. There are six hundred and fifty thousand enrolled in the "Fellowship of Intercession." There are more than two hundred thousand Tithing Stewards; the proposition for a million such within five years seems likely to prove too small an estimate. The Every Member Canvass has called into service literally hundreds of thousands of men. In the Baptist communion more than six hundred and sixty thousand have been organized for church work, and something similar has taken place in other communions. The Presbyterian General Assembly (Northern) has just elected a layman to be Moderator,— the first of his kind. So far no signs or portents have been observed among the heavenly bodies however great the disturbance may be among some earthly bodies, ecclesiastic and otherwise. It is possible that in the lap of the gods there are lay as well as ministerial General Superintendents of the Methodist Episcopal Church.

Missionary Centenary Reviewed

By Charles Sumner Ward

FOR every one of a number of reasons the Methodist Missionary Centenary has been one of the most remarkable campaigns in which it has



been my privilege to participate in half a lifetime given to the directing of great money-raising efforts.

First of all, the raising of \$140,000,000 for the advancement of the kingdom of God is the greatest enterprise ever undertaken by any Church in Christian history.

Secondly, despite the huge sum involved, Centenary leaders never lost sight of the spiritual aims of the Centenary nor allowed the spiritual element to be obscured.

Through the adaptation of modern methods of organization and publicity, stewardship and prayer and all spiritual values were kept ever to the fore, with the result that Methodism has received a spiritual impetus and awakening such as it has perhaps never known before.

But the Missionary Centenary is remarkable also for the way in which the whole of Methodism, with its 25,000 pastors and its more than 6,000,000 members, was knit into a coordinated, smooth-running machine that functioned like clockwork in its drive through to the goal.

Remarkable also, and perhaps more hopeful and significant than all the rest, is the inspiring fact of the hearty and effective cooperation of the two great bodies of Methodists, that of the North and that of the South. Aside from any of its other attainments, the Missionary Centenary would have been worth while alone for the drawing together in a cause of these two kindred branches.

In the great intensive effort of May 18 to 25 the problem was essentially one of organization. It was almost a slogan that "any Methodist Church could raise its quota more easily in a week than it could in a month." The plan that brought the highest success wherever it was followed was the one that has resulted from years of experience in all sorts of religious and philanthropic endeavors.

It has been intensely interesting to note what wonders the principles used in Red Cross, Y. M. C. A. and United War Work national campaigns worked when adapted to a great denomination's needs. Admitting no possibility of extending the time of the national effort, Methodism gained all the strength and momentum resulting from united action.

Daily supper rallies of workers were a source of great stimulus. There is a magic in getting campaigners together to eat, report and "swap" experiences that never fails. So, through the loyal cooperation of Methodist women, these daily suppers were held throughout campaign week in thousands of Methodist Churches from one end of the country to the other. They were a large factor in whatever success has been attained.

Another factor was the enlistment of leading Methodist laymen everywhere. Their labors have been invaluable in the Missionary Centenary, and from the joy of serving actively which they derived the Church at large will long benefit by way of increased interest and support.

Finally, the Missionary Centenary may be looked upon as Methodism's "Plattsburg," its course of intensive training for the big things that are ahead of the denomination. Through the Centenary American Methodism has learned the full measure of its own strength and effectiveness. No task will daunt it henceforth.

Methodism is a great dynamo of spiritualizing and evangelizing energy, and now for the first time in full effectiveness, as a result of the Missionary Centenary, it is "direct-connected" to the pressing, but no longer depressing, World Problems and Needs.

Three Great Departments To Make

LIFE SERVICE

By G. F. Ream

IN the early days of the Centenary movement it was realized that money and prayers must find their expression in actual service—that the Christianization of the world at home and abroad is to be accomplished by workers who understand the Christian program and who are highly trained for its accomplishment. The surveys of our Christian enterprises throughout the world very soon made it clear that we must employ many more workers, that the degree of their training must be upon higher standards than ever before, and that our entire system of local churches

from which they come must be prepared beyond all previous records for complete modern service.

The Department of Life Service therefore was organized to arouse the young people throughout the entire church to a realization of this mightily expanded call throughout the world; to guide ministerial candidates and young laymen in further preparatory education; and to aid those already at work in becoming most effective. It shows them that those who are to be selected must be Christian in character, devoted in spirit and must bring an educational preparation and training adequate to the new tasks. It guides them finally to those positions of service which constitute the largest opportunity and the most immediate needs as seen by the various boards of the Church.

The new call to service is being presented in all of our colleges and universities, in the summer conferences and institutes, in the camps of the army and navy at home and abroad, and in the local churches throughout the land. Everywhere the young people are invited to consider the investment of their lives and to make estimates of their talents in view of the world's greatest needs and the work which the Christian church must undertake. Local churches are being called upon to nominate definite numbers from among their capable young people who could render acceptable service when properly trained. These young people are taking courses of instruction in Christian work and are being advised toward higher education so that as rapidly as they become qualified they may enter into their life work.

The department is seeking ministers, missionaries at home and abroad, directors of religious education, college professors, teachers in church schools, experts in many professions, including medicine, engineering, agriculture, etc., nurses, church secretaries, exceptionally trained laymen (men and women) for staff service in local churches, deaconesses. Every form of Christian work has its opportunities here.

All the boards and societies of the church interested in recruiting Christian workers for any task cooperate in the

Department of Life Service and present in a united fashion their needs for workers.

The time has come to recognize in the most practical fashion that our lives are a stewardship under the will of God and that all our homes and churches are called upon to make contribution of their young people to the Kingdom in this high day of opportunity.

STEWARDSHIP

By Ralph S. Cushman

IT will make an interesting story when, some day, the account is fully written. For the present purpose, it is enough to go back to the fall of 1917, in the annual session of a Methodist Conference, when it was argued that "If this conference will carry through a Stewardship Educational Campaign, with a definite goal to enroll 'Ten Thousand Tithing Stewards in the Central New York Conference,' it will not be long before we will hear a larger slogan for 'A Million Tithers in Methodism.'"

The sequel of the story is beginning to be well known. In the two branches of Methodism there are already enrolled approximately one quarter of the million, and what was thought of at first as a five-year task seems now possible of accomplishment in less than half the time.

The preparatory Centenary Conference at Niagara and Junaluska prepared for the Stewardship movement in this language: "We welcome, therefore, as fundamental to this entire world program, the proposal of the Centenary Commission that it shall provide for a revival of study of Christian Stewardship, and the payment of the tithe as a material acknowledgement."

A few months ago a Presbyterian writer, in an interdenominational paper, declared that "the stewardship campaigns in the Methodist and Presbyterian churches, and the new slogan 'A Million Tithers in Methodism,' will undoubtedly change the climate for the whole church of Christ in the United States."

Another, a Methodist leader, recently announced that he did "not know any one thing in a generation that has gripped the church as the call for 'A Million Tithers in Methodism.'"

It must be remembered, however, that the Centenary Stewardship program is much larger in its purpose than the enrollment of a million tithing stewards. Proportionate giving, with the tithe as a minimum, is only the gateway to the much larger program of educating the entire church in the teachings of Christian Stewardship.

The prime necessity of this day is to bring men to see the vital relation between the acquisition and spending of money



The Centenary Campaign Permanent

and Christian consecration. It is clearly evident that the program of world redemption is being held up by church members who are robbing God. And on the other hand, "The money that belongs by every right to God, but is kept back from Him by His people is probably the greatest hindrance to vital spirituality that there is in the world today."

Accordingly, it will be seen that the Stewardship movement is a spiritual crusade — a revival of religion — and not merely a program to secure adequate provisions of money. The slogan "A Million Tithers in Methodism" is in reality a call for a million Methodists — and more — who will put God and His Kingdom first; who will so genuinely believe in God's ownership and man's stewardship that they will acknowledge this through the holy habit of laying a tenth of their income on the altar as a minimum acknowledgement.

A Methodist bishop has said, "A revival in the realm of Christian stewardship will bring every other blessing needed in the church of Christ."

INTERCESSION

By W. E. Doughty

IN uncounted hidden places in the home land and in the far fields, the streams of prayer have been ascending unceasingly to God for a new day of blessing and power in the church. Many a missionary at home and abroad has cried with agony that the church might feel with him the burden of the baffling tasks in the field where he was working against great odds to win and hold the frontiers of the kingdom. The Centenary is God's answer.



It is impossible to trace all the streams that at last united in this spiritual crusade, but it is true that a group of men who had been

drawn close together in the pressure of kingdom campaigning were led to pray with special intensity and reality that the church might be lifted to new heights of devotion and achievement. A deep and wonderful fellowship in prayer has glorified the lives of those who have carried the responsibilities of the Centenary.

Wonderful have been the experiences of Centenary leaders in both branches of American Episcopal Methodism. At the Clifton Hotel, Niagara Falls, in September, 1917, preceding the first meeting of the World Program Committee of the Methodist Episcopal Church, members of the staff and others spent several days in making final preparations and in prayer. The Sunday before the meeting of the committee was a never-to-be-forgotten day of fellowship with God. The results were evident in the vision and courage and faith which came to the committee as they faced for the first time a part of the tremendous task as revealed by

the survey and as they approved the Centenary plans, including what seemed at that hour an overwhelming budget. After the victory of those days the final outcome was never in doubt.

The Committee of One Hundred on World Program of the Methodist Episcopal Church, South, met at the Chisca Hotel, Memphis, March 19-21, 1918. Hundreds were interceding for that meeting, and it was an occasion of spiritual power unsurpassed up to that time in the history of the church. The action of the General Conference which met in Atlanta, in May, 1918, unanimously and enthusiastically adopting recommendations of the Memphis meeting, was another token of victory through prayer. So also prayer prepared the way for victory in the Joint Conference at Lake Junaluska and in many other great meetings.

During the two days preceding the meeting of the District Superintendents of the Methodist Episcopal Church, in June, 1918, a group of leaders spent hours in prayer at Columbus, and a special request for intercession for the meeting was sent to sixty thousand people throughout the world. There can be no question that herein lies the explanation of the gripping power of the days that followed when God poured out His blessing upon the leaders of His Church. At various meetings of the staff, notably on a Sunday morning at Wallace Lodge, in September of 1918, the power of God has been manifested and the conviction has been constantly deepening that the church was going God's way.

The Fellowship of Intercession was organized early in the campaign and a widespread appeal for prayer made to the church. More than 650,000 have enrolled and the end is not yet. The first Sunday of the Four Weeks' Stewardship Program has been given to enlisting intercessors and in the conferences, conventions, and other public meetings of the Centenary, special emphasis has been given to the sources of spiritual power.

In a few short months about six million copies of pamphlets on prayer have been circulated in the Methodist Episcopal Church, and about five million copies in the Church, South.

A multitude of pastors and others have testified that the spiritual quickening which has come in answer to prayer has been the greatest single factor in bringing success in the Centenary campaign.

No movement in the history of the Christian Church has ever attempted to enroll and train so many intercessors as have been enlisted in the Centenary, yet only a beginning has been made. Thrilling possibilities of undreamed of achievements lie ahead as the Conservation Committees plan to follow up and extend their feature of the campaign.

As American Methodism makes fresh discovery of God through fellowship with Him, she will be lifted to ever higher levels of spiritual vision and power and go forward with unfailing strength during all the coming days.

The Trumpet Call to Methodism!



“The field is the world---”
“The world is my parish.”

—JOHN WESLEY

The Continuation of the Centenary

The Centenary Celebration, in the commemoration of the hundredth year of missionary activities of American Methodism, has been a greater success than even its most ardent advocates anticipated. The Celebration, however, has been but an incident in the great program of missionary advance now being conducted as the Missionary Centenary of the Methodist Episcopal Church, and the Methodist Episcopal Church, South.

The Methodist Missionary Centenary is a three-fold program for the dedication of the total resources of the Church,—material, personal and spiritual—to the further conquest of the world in terms of the spiritual Kingdom of Jesus Christ. It means the awakening of the Church to a new sense of the world's supreme need of Jesus Christ; the evangelization of the peoples of the whole world in His name; and the spiritualization of the processes that shall enter into a rebuilding of a war-ridden world, in order that a permanent peace, based on Love instead of Law, may prevail throughout the earth.

This program of the Centenary, which, in its activities for "Intercession," "Life Service," and "Stewardship," has already achieved so much in the lifting of the prayer life, development of the spirit of sacrifice, and the accumulation of millions of dedicated wealth, will not only be carried on aggressively throughout the five-year period as originally outlined, but a program is being planned by our Bishops and other leaders to continue indefinitely the work of these various departments until the total resources of the Church have been dedicated to the ends of the Kingdom of God. A definite program of evangelism is being planned which shall be prosecuted as systematically and faithfully as has been the campaign for finance. The Life Service Department is just beginning its thorough and detailed program for the purpose of enlisting the young life of the Church for the further Christian conquest of the world. The Department of Stewardship will continue its program of education and inspiration until the whole Church has recognized its "Stewardship to God," and its total material resources have been laid on His altars of service.

Therefore, the Missionary Centenary must not be regarded as a closed incident with the closing of these halls of celebration and jubilee. Nor is the total obligation of the Church in relation to a new world situation to be met by a mere spasmodic effort toward missionary advance. The Church has caught a new vision of the challenge of her Lord to go into all the world and "disciple in My name," and a new standard of religious life and practice has been set from which the Church shall never recede.

The Church Universal must continue on this new basis until the world shall not only have been evangelized, but all the processes of life and thought have been regenerated in terms of the personal life of Jesus Christ, and the ethics of his gospel shall have become the foundation of all governments, and these shall have become a Brotherhood of Nations under the Lordship of a common Father.

BIRDSEYE VIEW OF THE
CENTENARY CELEBRATION GROUNDS

